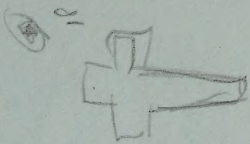




Metropolitan Christian Studies

1975 - 1976



8.5

REGISTRATION

Registration is open to all who wish to take the courses and agree to abide by the guidelines in the catalog. If the number of registrants should make it necessary, preference will be: 1. Members of M.C.C. St. Louis in the order registrations are received, 2. Others in the order registrations are received.

All students must do more than passively conform; they are to contribute to an atmosphere conducive to learning and the presence of the Holy Spirit.

The registration fee is \$5 per quarter for each course attended. The fee is to be paid at the first class of each course the student attends.

Registration forms and the catalog may be obtained from the church office. Completed registration forms should be submitted to the church office at least one week prior to the first session of a course. If space permits, registrations will be accepted as late as the first session of a course. Anyone wishing to register for a course later than the first quarter must request permission from the Administrative Committee. Refunds will not be made after the second session of a course.

The Administrative Committee will cancel any course for which there is not sufficient registrants.

Questions and/or suggestions concerning any facet of Metropolitan Christian Studies may be submitted to the church office. If the office staff cannot supply the requested information, a member of the Administrative Committee will provide an answer as soon as possible.

METROPOLITAN COMMUNITY CHURCH
OF
GREATER ST. LOUIS

314/ 361-7284
5108 Waterman Avenue
St. Louis, Missouri 63108

Rev. Carol S. Cureton, Pastor

METROPOLITAN CHRISTIAN STUDIES

Administrative Committee

George B.
George C.
Richard H.
Ed J.
Earl M.
Kent M.

Karen L., Director of Education
Gene N., Chairman

SPRING QUARTER

SUNDAY 201-B Bible Survey
February 29, March 7,14,21,28
April 4,11,18,25
May 2,9,16,23

MONDAY 101 Introduction (if required)
203 Christian Education
206-B Elementary Greek
March 1,8,15,22,29
April 5,12,19,26
May 3,10,17,24

SUMMER QUARTER

SUNDAY 201-C Bible Survey
June 6,13,20,27
July 11,18,25
August 1,8,15,22

MONDAY 101 Introduction (if required)
204 Church Music
205-C Intermediate Greek
June 7,14,21,28
July 12,19,26
August 2,9,16,23

CONTENTS

COURSES FOR 1975/76

SUNDAY CLASSES: 10:00 a.m. to 1:00 p.m.
MONDAY CLASSES: 7:30 p.m. to 10:30 p.m.

FALL QUARTER

SUNDAY 101 Introduction
September 7,14,21,28
October 5,12,19,26
November 2,9,16

MONDAY 101 Introduction
September 8,15,22,29
October 6,13,20,27
November 3,10,17

WINTER QUARTER

SUNDAY 201-A Bible Survey
November 30, December 7,14,21,28
January 4,11,18,25
February 1,8,15

MONDAY 101 Introduction (if required)
202 Psychology
206-A Introduction to Greek
December 1,8,15,22,29
January 5,12,19,26
February 2,9,16

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500
SPECIAL COURSES

Special workshops and short-term courses will be offered from time-to-time. They will be developed to cover material not included in the regular curriculum. The interests of the congregation and the needs of the students will determine the workshops to be presented. Suggestions for these special courses may be submitted to the Administrative Committee.

Examples of the types of workshops which could be offered in the 1975/76 year are:

501 Parliamentary Procedures

502 Language of the Liturgy

503 Practices and Beliefs of Significant Christian Denominations

504 Comparison of Christianity and other significant Religions

OUTLINES OF COURSES

306 HEBREW

Courses in Hebrew can be arranged if there are a sufficient number of people interested. Such courses will not be offered until the first year of M.C.S. has been completed.

METROPOLITAN COMMUNITY CHURCH

The Metropolitan Community Church of Greater St. Louis is a Christian Church, open to all, with a special ministry to homosexual (or gay) persons. We own our building, have a professional staff and conduct a full program of worship, study and service. Most major denominations are represented in the backgrounds of our members. The Christian Education of members ranges from training and experience as ministers and priests to no previous training at all.

M.C.C. St. Louis is affiliated with the Universal Fellowship of Metropolitan Community Churches. The first Metropolitan Community Church was established by the Rev. Troy D. Perry in Los Angeles in 1968. In 1975, there are more than 90 churches and mission groups in Australia, Belgium, Canada, Denmark, England, New Zealand, Nigeria, Scotland and the United States.

AS MATURE HUMAN BEINGS, we find our sexuality to be one of the gifts of life. We also find that individuals are not seduced into a specific sexuality nor do they choose it arbitrarily. Those who maturely accept their sexual orientation are free to contribute to society by:

- Establishing meaningful, long-term relationships,
- Living with dignity and integrity,
- Assisting others to discover and accept who they are.

AS CHRISTIANS, we find life's true meaning in the Gospel. We share, with all our Christian sisters and brothers, the experience of being sinners saved by the Grace of God. We make this claim, not relying on our merits, but on the mercy of God alone. Christ never spoke about homosexuality, but he did say: "Come unto me all you who are weary and heavy-laden and I will give you rest;" and "Take up your cross and follow me."

305
PREACHING

The purpose of this course is help students:

1. Learn the methods of public speaking and preaching
2. Develop skill in speaking in public

A large part of the course will be devoted to development and delivery of meditations, sermons, etc.

I. Introduction to Preaching

II. Preparation for Delivery

III. The Delivery of the Sermon

IV. Evaluation

OUTLINES OF COURSES

304 THEOLOGY

The approach will be through study of several great creeds, the historical reason for their being written and specific theological emphases in each. Some of the specific doctrines to be given depth consideration are:

- The Incarnation
- The Trinity
- Sin and Salvation
- The Sacraments

The result of the study should be a written, personal creed by each student. The ability to discuss theological ideas will also be stressed.

THE OBJECTIVE OF CHRISTIAN EDUCATION

CHRIST'S commission to humanity is to live eternally in Him. Christ's commission to the Church is to proclaim the Good News of the Gospel which proceeds from the Creator, is fulfilled Scripturally by the Christ and is manifested by the indwelling of the Holy Spirit. Through the Gospel, persons become aware of God's saving Grace with the assurance that He loves and accepts them as they are; through faith, Christians respond by glorifying God and serving Him as members of the "Body of Christ."

The goal of the Church is to equip Believers to carry out their individual Christian commissions by:

- Providing opportunities for freedom of Christian experience and expression,
- Stimulating growth in the knowledge of God's plan for their lives.

OUTLINES OF COURSES

303

THE CHURCH, NATURE AND HISTROY

The purpose of this course is to help students:

1. Understand the nature of the Church
2. Learn the broad scope of Church history

I. The Search for Community in the Graeco-Roman World

II. The Search for Community in Isreal

III. The New Community

IV. The New Testament Church

V. The Church until the time of the Reformation

VI. The Reformation

VII. The Church Since the Reformation

VIII. Contemporary Movements in and Understandings of the Church

OUTLINES OF COURSES

302 WORSHIP

The goal of these studies is to help students:

1. Develop a theology of worship
2. Recognize and use the basic elements of worship so worship is an open avenue for response between God and persons.

I. Theology of Worship

II. The Elements of Worship

III. The Christian Year

IV. The Setting for Worship

V. Traditions of Worship

VI. Development of Services of Worship

GUIDELINES

FOR

METROPOLITAN CHRISTIAN STUDIES

I. Commitments to learning and growth in Christian maturity are required of both students and teachers.

A. Teachers must interact with students and strive to involve them as much as possible in the teaching/learning process.

B. Methods of teaching (audio-visual, group involvement, etc.) which encourage student participation will be used whenever possible.

C. Students are to study outside class and contribute to class proceedings.

II. The various backgrounds of our members will be considered in the general plan.

A. In addition to other classes, there will be an Introductory course which will provide a common foundation upon which to build further study.

B. The Introductory course will be available several times a year in order for students to

GUIDELINES FOR M.C.S.

- II. B. have minimum delay before begining regular classes
 - C. Teaching is to be rooted in a Christian orthodoxy which acknowledges our members' broad range of denominational and theological backgrounds and accepts the individual's understandings of these backgrounds.
- III. The Areas of study will be:
- A. Bible
 - B. Theology
 - C. The Church
 - D. Worship
 - E. Preaching
 - F. Christian Education
 - G. Psychology
 - H. Church Administration
 - I. Communication Skills
 - J. Church Music
 - K. Languages
- IV. The limited amount of time available with students precludes putting before them all the objective facts they will ultimately need.
- A. Basic facts which relate directly to skills in communicating the Gospel must be mastered by the students.
 - B. Development of understandings and attitudes are of equal importance to the mastering of objective facts. For example: A course on "The Revelation to John" would include facts concerning the background of its writing and the meaning (as far as possible) of the text.

OUTLINES OF COURSES

206A, 206B, 206C
GREEK

The purpose of these courses is to help students:

1. Gain some skill in Greek
2. Translate Greek versions of the Bible

206A. Introduction to Greek

206B. Elementary Greek

206C. Intermediate Greek

OUTLINES OF COURSES

205 CHURCH ADMINISTRATION

The goal of these studies is to help church leaders:

1. Recognize and act upon the need for personal spiritual growth
2. Understand the need for and methods of organization
3. Discover some of the methods of organizational work

I. Fostering Spiritual Development

II. Selecting, Training and Motivating Others for Service

III. Dealing with Conflicts

IV. Building Church Organization

GUIDELINES FOR M.C.S.

IV. B. In addition, the development of an attitude which will provide students with the approach to all apocalyptic literature must be communicated. After such a course, students should, with appropriate resource materials, be able to study and find meaning in the other apocalyptic literature of the Bible by themselves.

V. The various purposes of students will be considered in planning courses.

A. The general plan will include courses which will be of value and interest to those who are studying chiefly for the joy of learning.

B. Courses for those who are studying for various positions of leadership in local churches will also be included.

VI. Although there will be occasional longer or shorter courses, the program will:

A. Be divided into quarters:

1. September-November, Fall
2. December-February, Winter
3. March-May, Spring
4. June-August, Summer

B. Provide from 30 to 39 hours per course:

1. One night per week for three hours each night
2. There will be no classes during the final week of each quarter

VII. To defray expenses of the school, there will be a registration fee of \$5 per course.

GUIDELINES FOR M.C.S.

VIII. A student can receive credit for previous study by:

A. Submitting a written request to the Administrative Committee naming specific courses for which credit is requested

B. Having a personal interview with representative(s) of the Administrative Committee

C. Providing a transcript of college credits or
Taking oral and/or written test(s).

IX. Grades for courses will be:

A = Above average mastery of the material

S = Satisfactory mastery of the material

I = Incomplete mastery of the material. This is not a passing grade. Students who receive an "I" may repeat the course and the grade received for the repeat will be put on the student's record.

X. Course Cards will be issued to each student at the conclusion of each course.

OUTLINES OF COURSES

204

CHURCH MUSIC

The goal of this course is to help students:

1. Gain new understandings of the relationship of music to the human spirit in general and the Church in particular
2. Become familiar with many of the great, standard hymns
3. Learn some of the many legitimate uses of music in the Church

I. Music of the Church

II. Hymnology

III. Music in Worship

IV. Music in Other Elements of the Church program

OUTLINES OF COURSES

203 CHRISTIAN EDUCATION

The goal of this course is to help students:

1. Understand the teaching/learning process
2. Discover some of the many teaching aids and their uses
3. Evaluate and select curriculum materials
4. Use Christian education as a productive method of communicating the Gospel and as a valuable part of a total church program

UNIT I: Learning and Christian Education

- A. Teaching/learning
- B. Historical Introduction to C.E.
- C. Biblical and Theological Foundations
- D. The Objective of Christian Education
- E. The Total Church Program and C.E.

UNIT II: Teaching Aids for Christian Education

- A. Group Dynamics
- B. Audio-Visuals
- C. Creative Activities
- D. Drama
- E. Graphic Arts
- F. Music
- G. Goal Setting and Planning

UNIT III: Groupings for Christian Education

UNIT IV: Administration of Christian Education

- A. Settings for Learning
- B. Curriculum Materials
- C. Leadership Education
- D. Organization for Christian Education

OUTLINES OF COURSES

101 INTRODUCTION

The goal of the Introductory course is to establish a foundation for the entire course of study by helping students:

1. Increase skill in communicating
2. Learn important terms, resources and methods which will be used in the program
3. Deal realistically with the Biblical references to homosexuality

I. Communications Skills

- A. Listening
- B. Speaking
- C. Reading
- D. Writing

II. Biblical and Theological Lexicon

Establishment of specific usage of important Biblical and theological terms

III. Homosexuality and the Bible

IV. The Course of Study

- A. Outline and purposes of the course
- B. Methods of course study
- C. Grades
- D. Levels of study
- E. Resources

OUTLINES OF COURSES

201, 301, 401 BIBLE

201 FIRST YEAR

- A. Methods of the Texts (Styles of writing)
- B. Methods of Perspectives (Historical context)
- C. Overall Survey (Old and New Testaments)

301 SECOND YEAR

- A & B. Old Testament (in depth)
- C & D. New Testament (in depth)

401 THIRD YEAR

Individual study, research and report

OUTLINES OF COURSES

202 PSYCHOLOGY

The purpose of this course is to help students:

1. Gain greater understanding of themselves
2. Deepen their appreciation for all persons
3. Develop some skill in simple counseling

I. Introduction to Psychology

II. Understanding General Psychology

III. Applying Psychotherapy

IV. Establishing rapport with others

V. Counseling

A. The Homosexual

B. The Family of Homosexuals

C. At significant times

D. In Groups

E. Informal Occasions

EQUIP YOURSELF



EQUIP YOURSELF

No. 2 May, 1980

A periodical of Samaritan Theological Institute for those preparing for and those engaged in the ministries of the UFMCC, both lay and professional. The purpose of this Newsletter is to make you aware of educational opportunities and resources available. While STI attempts to screen each of the seminars and conferences announced here, we cannot guarantee the educational quality of any except our own. Feedback is encouraged, as well as suggestions for future input.

If you know someone preparing for or engaged in the ministries of the UFMCC who would benefit from receiving EQUIP YOURSELF, please send us their name and address and we will add them to the mailing list.

HOW CAN STI HELP YOU?

Samaritan Theological Institute is a ministry equipping center for the UFMCC. At the Institute's facilities in Los Angeles there is a resident program of courses in the three areas of Biblical Studies, History of Christian Thought, and Ministry of the Church. To serve the Fellowship at large, there is an extension program of correspondence courses for individuals and groups, and seminars and intensive courses offered upon request for groups.

The primary focus of STI instruction is preparing students for the professional ministry, but STI courses and seminars have also been taken by UFMCC clergy as continuing education to increase their knowledge and skills. In addition many UFMCC laypeople have enrolled in Samaritan seminars and courses for their own edification and Christian growth and to prepare themselves for their lay ministry. Specifically designed for laypeople is EXCEL, a lay program sponsored by STI for Christian renewal within the UFMCC.

Other services that STI provides include:

- a library of over 3000 volumes and various periodicals
- administration and evaluation of the UFMCC proficiency exams for licensing candidates (Copies of 1980 exams available for \$2.00 per set.)
- evaluation of the academic records of licensing candidates (upon request)
- a bibliography of books recommended for ministerial students and clergy by the STI faculty
- essays by STI faculty and copies of ordination theses of UFMCC clergy (a complete list is available upon request)

For more information contact Samaritan Theological Institute, 5300 Santa Monica Blvd., Suite 104, Los Angeles, CA 90029, (213) 464-5100.

MCC EVENTS AND RESOURCES

EASTERN MINISTERS CONFERENCE, Toronto, Ontario

Tuesday through Thursday, June 17-19, at Cedar Glen Camp and Conference Center. Special resource person for the conference will be Dr. Beverly Harrison of Union Theological Seminary in New York City. The Rev. Troy Perry will lead a workshop on "The Gifts and Fruits of the Spirit", and Mr. Jay McManus on church management. There will be two Samaritan Seminars at this conference: "The Presence of the Word: A Preaching Workshop" led by the Rev. Larry Uhrig; and "The Lord's Prayer: A Biblical Study" led by the Rev. Jeffrey Pulling. These seminars are available to conference participants at no additional charge. Persons who are officially enrolled students of STI (extension or resident) may take these seminars for one credit each with a follow-up project. Others will take them for audit. This Ministers Conference is open to all UFMCC professional ministers, worship coordinators, exhorters, and significant others.

THE GAY CHRISTIAN CONFERENCE, Chicago, Illinois

Friday through Sunday, July 18-20, at Northwestern University campus. An exploration of the future of faith in the new community (an emerging community with a new vision of inclusiveness). Resources include: Rosemary Radford Reuther, the TGC Team, and you. For program and registration info, write: TGC, Good Shepherd Parish MCC, Box 2392, Chicago, IL 60690.

MCC TOUR OF THE HOLY LAND AND ROME, November 1-12, 1980.

The Rev. Elder Troy Perry and the Rev. Larry Uhrig invite all members and friends of all MCC's to join them on this journey of a lifetime. Total cost is \$1195. For more info, contact: MCC Washington, 945 G Street N.W., Washington, D.C. 20001.

RESOURCES FROM THE UFMCC DEPARTMENT OF CHRISTIAN EDUCATION

- an original course in Christian communication skills by the Rev. Claudia Vierra, entitled "What Are We Saying?".
- a resource packet for study groups.
- resource materials for pulpit committees from the United Church of Christ and the United Presbyterian Church.
- an Upper Room publication, The Workbook of Living Prayer.
- "Lenten Living Room Series" by the Rev. Jim Glyer.

Planned are resource packets for membership classes and deacon training.

OTHER RESOURCES

GALLUP STUDIES ON THE CHURCHED AND UNCHURCHED

Two special reports available: Religion in America 1978-80 and The Unchurched American. Each is \$20, or \$30 for both of them. Order from Princeton Religion Research Center, Box 5, Hopewell, NJ 08525.

THE GAY ARCHIVES: Natalie Barney/Edward Carpenter Library, Hollywood, CA. The world's largest collection of Gay/Feminist books, publications, and clippings. Curator is Jim Kepner. Location: 1654 N. Hudson Ave., Hollywood, CA 90028. All mail to P.O. Box 38100, Hollywood, CA 90038.

SUMMER CONFERENCES

"GAY, LESBIAN, AND CHRISTIAN", June 13-15, at Kirkridge Retreat Center in Bangor, Pennsylvania, featuring John McNeill, Carter Heyward, and Al Carmines. For info, write: KIRKBRIDGE, Bangor, PA 18013 (215) 588-1793.

Other Kirkridge events this summer include:

"The Forgotten Feminine in the Gospels", June 16-20, with Walter Wink and Sharon Ringe.

"Discerning the Signs of the Kingdom", June 20-24, with William Stringfellow, Mary Luke Tobin, Virginia Mollencott, Walter Wink, and Robert Raines.

"WOMEN AND THE MINISTRY OF RECONCILIATION", 4th National Conference of the Evangelical Women's Caucus, June 25-28, at Saratoga Springs, New York. Featured guests include Virginia Mollencott, Susan B. Anthony II (grandniece of Susan B. Anthony), and the Rev. Victoria Booth Demarest (granddaughter of Catherine Booth). For registration/info, contact: Elaine Stone, Registrar, 867 Myrtle Ave., Albany, NY 12208.

"THE CALL TO HOLY WORLDLINESS", July 6-11, Craigville Conference Center, Cape Cod, Massachusetts. An examination of the ministry of the laity and its implication for the congregation and the pastoral office. Write: William Hobbs, Craigville Conference Center, Box L, Craigville, MA 02636 (617) 775-1265.

"CREATIVE GOOD NEWS: A CONVOCATION ON WORSHIP, MUSIC, AND THE OTHER ARTS", July 19-20, Claremont, California. Write: Office of Summer Admissions, School of Theology at Claremont, Claremont, CA 91711.

"DISARMAMENT: A PERSONAL JOURNEY, A GLOBAL IMPERATIVE", FOR (Fellowship of Reconciliation) Conference, July 25-29, Berea College, Berea, Kentucky. For info, write: Judy Smith, Fellowship of Reconciliation, Box 271, Nyack, NY 10960.

NATIONAL CONGRESS ON RELATIONAL CHRISTIANITY, July 30-August 3, Washington Univ., St. Louis, Missouri. A forum where Christians can share gifts, dreams, and concerns for a revitalized church for the 1980's by exploring the theological, experiential, and practical dimensions of Relational Christianity. For info, write: National Congress on Relational Christianity, Box 156, Columbia, MD 21044.

"MINISTRY FOR THE 80'S", National Convocation of Christian Leaders, August 25-29, Stanford Univ., Menlo Park, California. A unique ecumenical effort by Roman Catholic and Protestant leaders, sponsored by Fuller Theological Seminary and the Lowell Berry Foundation. Write: Convocation, Box J, 135 N. Oakland Ave., Pasadena, CA 91101.

CONTINUING EDUCATION OPPORTUNITIES FOR CLERGY, SUMMER 1980

New York City, New York

UNION THEOLOGICAL SEMINARY. "Life Together", July 7-11.
"Worship Together", July 14-18. Write: Summer Conferences,
Union Theological Seminary, 3041 Broadway, New York, NY 10027.

Princeton, New Jersey

PRINCETON THEOLOGICAL SEMINARY. Three-week courses, June through
August. Write: Director, Summer School, Princeton Theological
Seminary, Princeton, NJ 08540.

Richmond, Virginia

PRESBYTERIAN SCHOOL OF CHRISTIAN EDUCATION. 12 one-week courses
in July. Write: Presbyterian School of Christian Education,
Box 3, 1205 Palmyra Ave., Richmond, VA 23227.

UNION THEOLOGICAL SEMINARY IN VIRGINIA. "Interpreting the Faith:
Conference on Bible and Theology for Preachers", July 7-18.
Continuing education seminars:

- "Equipping the Church for Ministry", July 21-25.
- "Theological Awareness for Ministry", July 28-Aug. 1.
- "Improving Skills for Ministry", August 4-8.

Write: Office of Continuing Education, Union Theological Seminary
in Virginia, 3401 Brook Road, Richmond, VA 23227.

Spokane, Washington

WHITWORTH COLLEGE INSTITUTE OF MINISTRY. July 21-26. Write:
Ronald White, Jr., Whitworth College, Spokane, WA 99251.

Claremont, California

SCHOOL OF THEOLOGY AT CLAREMONT. Summer courses of various lengths:
ten weeks, six weeks, four weeks, two weeks, one week, June -
August. Write: Office of Summer Admissions, School of Theology
at Claremont, Claremont, CA 91711.

PREPARATION FOR URBAN MINISTRY

SUMMER INSTITUTE FOR URBAN MISSIONS - San Francisco, California

Two four-week sessions at Simpson College. Write: Director of
SIUM Admissions, Simpson College, 801 Silver Ave., San Francisco,
CA 94134.

URBAN MINISTRIES EXPERIENCE - Community of Hope, Washington, D.C.

17-day intensive courses offered three times, June, July, and
August. Write: Urban Ministries Experience, Community of Hope,
1417 Belmont St., NW, Washington, D.C. 20009. (202) 232-9091.

FELLOWSHIPS AVAILABLE TO STUDY AT HARVARD DIVINITY SCHOOL

Harvard Divinity School announces the Charles Merrill Fellowships
1980-81. Designed as sabbatical semester for clergy with 5 or more
years in ministry. Tuition plus \$2000 stipend awarded. Application
for Spring 1981 term due Sept. 15, 1980. For info, write: Harold C.
Warlick, Jr., Merrill Fellowships, Harvard Divinity School, Cambridge,
MA 02138.

HOME STUDY/CORRESPONDENCE COURSE PROGRAMS OF SEMINARIES

In CANADA

Acadia Divinity College
Wolfville, Nova Scotia BOP 1X0 CANADA

College of Emmanuel & St. Chad
Saskatoon, Sask. S7N 0W6 CANADA

In the U.S.A.

Louisville Presbyterian Theological Seminary
Louisville, KY 40205

Perkins School of Theology
Southern Methodist Univ., Dallas, TX 75275

Princeton Theological Seminary
Princeton, NJ 08540

Seminary Extension Dept.,
Southern Baptist Seminaries
460 James Robertson Parkway, Nashville, TN 37219

Union Theological Seminary in Virginia
3401 Brook Road, Richmond, VA 23227

Wheaton Graduate School of Extension Studies
Wheaton College, Wheaton, IL 60187

OTHER CORRESPONDENCE COURSE PROGRAMS RECOGNIZED BY THE MINISTERIAL CREDENTIALS AND AFFAIRS COMMITTEE OF THE UFMCC

Christian International University
P.O. Box 27398, Phoenix, AZ 85061

Moody Correspondence School
820 N. LaSalle St., Chicago, IL 60610
(college-credit courses only; adult education courses not acceptable)

Samaritan Theological Institute
Program of Extended Studies
5300 Santa Monica Blvd., Suite 104, Los Angeles, CA 90029

GUIDELINES FOR UFMCC LICENSED MINISTRY CANDIDATES

- 1) Only courses from post-high-school educational institutions are acceptable for credit. This means college-level or post-graduate level.
- 2) For courses from non-accredited schools not listed here, candidates must include catalogs and/or brochures describing program and course content.
- 3) No more than one-half of one's academic units required for licensing may be obtained through correspondence or home-study courses.

RESIDENT COLLEGE

SAMARITAN THEOLOGICAL INSTITUTE

REGISTRATION FOR FIRST QUARTER 1980

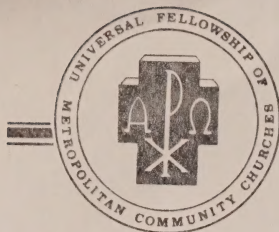
- 1) Pick up your registration packet from the Secretary, Cindy Seymour. Sit down and take the time to read this sheet through.
- 2) Decide which courses in residence you wish to enroll in for First Quarter, and then fill out the "Student Registration Form." Do not include any correspondence courses or seminars on this form; there is a separate form for that.
- 3) The cost for STI courses in residence is as shown on the "Student Registration Form."
 - \$40 per course (for credit students)
 - \$20 per course (for auditing students)
 - \$ 5 registration fee per quarter (for credit students)

If you need a scholarship or work grant, ask the Secretary for an "Application for Financial Aid." This application, when completed, goes to the Registrar.

- 4) Wait to see the Registrar, the Rev. Pepper Shields, who will check with you about your proposed class schedule, method of payment, etc. Give the Registrar your payment for First Quarter tuition and fees. Make your checks payable to Samaritan Theological Institute (or STI).
- 5) Textbooks may be picked up in the Registrar's office. Pay the Secretary for any books. Again make your checks payable to Samaritan Theological Institute.
- 6) If you wish to drop or add any course, or change from credit to audit, be sure to notify both the instructor and the Registrar. The last day to drop a First course without penalty is October 10.
- 7) First Quarter classes start Monday, September 8 and end Thursday, November 20.
- 8) This evening (Thursday) at 7:00 will be our First Quarter Program in the classroom. You are expected to stay and attend.
- 9) No smoking in the classroom. You may smoke in the library lounge area.

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1325

58.25



SAMARITAN THEOLOGICAL INSTITUTE

5300 Santa Monica Boulevard, Suite 104, Los Angeles, CA 90029 † (213) 464-5106

FIRST QUARTER 1980

CLASS SCHEDULE

- BI 101, "Introduction to the Bible", Wednesday evenings, 7:00-9:30 PM
Instructor: the Rev. Nancy Wilson
Textbooks: Anderson's The Unfolding Drama of the Bible
(\$2.50 + .15 tax = \$2.65) and Barclay's
Introducing the Bible (\$1.75 + .11 tax = \$1.86)
- BI 201, "Old Testament History", Thursday evenings, 7:00-9:30 PM
Instructor: the Rev. Marjorie Ragona
Textbook: Bright's A History of Israel, (\$12.50 + .75 tax
= \$13.25)
- BI 205, "The Synoptic Gospels", Wednesday evenings, 7:00-9:30 PM
Instructor: the Rev. Scott Gilner
Textbooks: None required. Selected readings to be assigned.
- MC 101, "Public Speaking", Tuesday evenings, 7:00-9:30 PM
Instructor: the Rev. Lynn Guerra
Textbook: Monroe and Phninger's Principles of Speech
Communication, (\$7.95 + .48 tax = \$8.43)
- MC 109, "Christian Outreach", Monday evenings, 7:00-9:30 PM
Instructor: the Rev. Lucia Chappelle
Textbooks: Casaldaliga's I Believe in Justice and Hope
(\$5.95 + .36 tax = \$6.31) and Fackre's
Word in Deed, (\$1.95 + .12 tax = \$2.07)

Tutoring in writing skills and composition will be offered throughout
the academic year by Ms. Paula Schoenwether. Will be arranged on an
individual basis. Cost is \$5.00 per hour. This may be required of
any student by the Dean.

FIRST QUARTER CALENDAR

- | | |
|--|--|
| Thursday, Sept. 4 | 5 - 7 PM, Registration for First Quarter
7 PM, Registration Night Program |
| Monday, Sept. 8 | Classes start |
| Friday, Sept. 12 | Last day to register |
| Friday, Oct. 10 | Last day to drop a course without penalty |
| Monday, Nov. 17 -
Thursday, Nov. 20 | Final classes/exams |
| Friday, Nov. 21 -
Sunday, Nov. 30 | Inter-quarter break (includes Thanksgiving Week) |

(over)

STI: A Multi-Faceted Institute

UPCOMING COURSES THIS ACADEMIC YEAR

BI 207, "Paul and His Epistles"
HC 102, "The Early Creeds"
MC 102, "Sermon Preparation"
MC 106, "Christian Education"

BI 211, "Sexuality and the Scriptures: Male and Female"
EC 104, "Protestant Christianity"
MC 103, "Practice of Preaching"
MC 202, "Parliamentary Law / Group Discussion"

Samaritan Theological Institute: Interterm Course Offerings

MC 301 UFMCC Polity*

Offered in residence for the first time in several years, "UFMCC Polity" in its correspondence course form has been one of the most popular courses in the Fellowship. Could a discussion of the still-being-lived history and still-being-theologized theology of UFMCC possibly be dull? An in-depth study of the development of our By-Laws, systems, and structure will include the most recent changes established by General Conference X. *1 credit hour.*

MONDAYS, 6-7:30 pm. The Revs. Nancy Wilson and Lucia Chappelle and Dr. Richard Follett, instructors. The Rev. Elder Troy D. Perry, guest lecturer.

SS 301 Catalysts in UFMCC Theology: Homosexuality and the Bible*

Really a must for anyone involved in MCC, this course explores the various Biblical passages that have been used to condemn homosexuality. The Rev. Arthur is well known for his easy to understand style and he brings his expertise in Biblical languages to the subject with great success. Much of his material is original and will be appearing in his forthcoming book. *1 credit hour.*

TUESDAYS, 7-9 pm (6-8 pm Jan. 26th). The Rev. L. Robert Arthur, instructor.

HC 451/MC 406 The Pastor as Soul Friend

What is "spiritual counseling"? Learning to discern when people are in need of spiritual counseling and how to respond. Readings, lectures, and discussion on the unique role of the pastor in facilitating spiritual struggle and growth in individuals, in "being there" as a "soul friend." *1 credit hour.*

THURSDAY, January 7th and 14th, 7-10 pm. The Rev. Elder Nancy Wilson, instructor.

HC 434 Vocabularies of Faith

A critical discussion of the varieties of Christian vocabularies, exploring the words we use to describe our faith and the relationship between language and faith. Do we really believe the same things although we express them differently? Includes small group discussion as well as lecture. (Recommended preparatory reading: *Cleaning Up the Christian Vocabulary: Words That Confuse and Divide* by Vernard Eller (Elgin, Illinois: The Brethern Press, 1976). *1 cr. hr.*

SATURDAY, January 9th, 10 am-4:30 pm. The Rev. Elder Nancy Wilson, instructor.

". . . And 'I Don't Know's' on Third: Unraveling the Morality Word Games"

This lay-oriented series examines several traditional ethical/moral systems and how they apply to contemporary lifestyles. Is there a separate gay/lesbian ethic? *1 credit hour.*

MONDAYS, 7:30-9:30 pm. The Rev. Roger Webb, instructor.

Mythology

This past semester's "Patriarchy and Male Identity" suggested this "spin-off" course: an overview of various world mythologies with a special consideration of their influences upon Christendom. Particular attention will be given to the Hellenic myths in New Testament thought patterns. *1 credit hour.*

WEDNESDAYS, 6-7:30 pm. Dr. Richard J. Follett, instructor.

UFMCC Hymnody

With the entire Fellowship still buzzing about the report of the Hymnody Committee and many local congregations taking adamant stands for or against the *UFMCC Trial Hymnal*, take this opportunity to look at the issue's academic merits. The course will consider the role of hymns in individual and corporate worship, how hymns are written and are published, and how hymns both reflect and mold theology. *1 credit hour.*

WEDNESDAYS, 7:30-9:30 pm (Does not meet Jan. 27th). Dr. Richard J. Follett, instructor.

Gay/Lesbian Parenting: What Is It?

This workshop will focus on developing coping skills as a parent, developing an awareness of present roles within the family structure, and developing positive roles within and outside the family structure to meet individual needs. Stress on communication with children and positive parenting skills will be presented. The workshop will also include a discussion on how being a gay/lesbian parent is positive. *1 credit hour.*

SATURDAY, January 23rd, 10 am-4:30 pm. The Rev. Mary Bruggeman, M.S., instructor.

Lesbian/Gay Movement History

The silence around our lives has been the most effective weapon used to oppress lesbians and gay men. This informal gathering features Jim Kepner, founder/curator of the Natalie Barney/Edward Carpenter Library and noted activist historian. If you've never felt the pride that comes from discovering our past as a community, you deserve to be with us for this presentation! Jim promises to highlight the role of the Church for and against us and the role of MCC in the early years of the post-Stonewall movement. *1 credit hour (with paper or research project at the Library & additional credit hours may be arranged).*

FRIDAY, January 22nd, 7-11 pm. Mr. Jim Kepner, guest lecturer.

Meeting Human Needs

A workshop on Social Action focusing on local community organizing around key human rights issues: hunger, peace, non-violent resistance to militarism, nuclear power. The Rev. Anderson recently resigned his position as pastor of MCC San Jose in order to devote full time to this ministry. *1 credit hour (or more with special activity).*

SATURDAY, January 23rd, 10 am-4:30 pm. The Rev. Sky Anderson, instructor.

*Indicates required courses for STI degree students.

Thesis Writing Seminar

Participants are asked to bring their own research/topical questions to this workshop on writing ordination theses (or other major papers/articles). Emphasis will be placed on the writing/production process from inception to publication with a special focus on how to complete the project. \$10 fee.

TUESDAY & WEDNESDAY, January 26th & 27th, 8-10 pm. Dr. Richard J. Follett, instructor.

Gay and Lesbian Artists Series

You're invited to join us for an informal reception to meet lesbian photographer Sue Robinson and gay artist Tony Sullivan whose work will be on display at STI January 22-30. Entertainment by gay/lesbian songwriters LeRoy Dysart and Donna Wade. *Free.*

FRIDAY, January 29th, 7:30 pm-?

Seminar on the Proficiency Exams

A day-long, thorough going-over of the material in the C.C.C.C. study guide. We hope to see clergy applicants from all over the area come and share study skills and prepare for the exams together. \$10 fee for the day.

SATURDAY, January 30th, 10 am-4:30 pm. The Rev. Pepper Shields, instructor.

Help Design Your Own Curriculum:

Independent Study Projects

We encourage STI students to begin independent projects for course credit during the Interterm. Some suggested topic ideas include:

Community Service: credit for volunteer work, such as

Gay and Lesbian Community Services Center

Overnight Productions (formerly The Gay Radio Collective)

Natalie Barney/Edward Carpenter Library

Committee in Solidarity with the People of El Salvador (CISPES)

Alliance for Survival

UFMCC Research Projects: research to assist the work of

GSS (such as organization and procedure); FFO (such as summaries of belief systems);

Budget Committee (such as financial analysis); Deacon Networking;

Media (such as audience analysis, rating trends)

Independent studies may, of course, be done at any time and may vary in length. Contact the Dean to make appropriate arrangements. *Variable credit hours. Resident or Extension.*

Samaritan Theological Institute: Interterm Calendar

January 1982

Sun.	Mon.	Tues.	Wed.	Thurs.	Fri.	Sat.
3	4 Polity 6-7:30 pm Ethics 7:30-9:30	5 Homosexuality & the Bible 7-9 pm	6 Mythology 6-7:30 pm Hymnody 7:30-9:30pm	7 Pastor as Soul Friend 7-10 pm	8	9 Vocabularies of Faith 10 am-4:30 pm
10	11 Polity 6-7:30 pm Ethics 7:30-9:30	12 Homosexuality & the Bible 7-9 pm	13 Mythology 6-7:30 pm Hymnody 7:30-9:30pm	14 Pastor as Soul Friend 7-10 pm	15	16
17	18 Polity 6-7:30 pm Ethics 7:30-9:30	19 Homosexuality & the Bible 7-9 pm	20 Mythology 6-7:30 pm Hymnody 7:30-9:30pm	21	22 Kepner: Movement History 7-11 pm	23 Meeting Human Needs 10 am-4:30 pm Gay/Les. Parenting 10 am-4:30 pm
24	25 Polity 6-7:30 pm Ethics 7:30-9:30	26 Homosexuality & the Bible 7-9 pm Thesis Writing 8-10 pm	27 Mythology 6-7:30 pm Thesis Writing 8-10 pm	28	29 Gay/Les. Artists 7:30 pm-? <i>Free</i>	30 Proficiency Exams Study Guide Seminar 10 am-4:30 pm

Classes taught at 5300 Santa Monica Blvd., Suite 104, Los Angeles, CA 90029. Phone 464-5106. Students may register at 5:00-6:00 pm, Monday, January 4th, or 15 minutes prior to the opening session of each class. Fees: \$20 per credit hour, \$10 per audit; \$5 registration fee.



SAMARITAN THEOLOGICAL INSTITUTE

5300 Santa Monica Boulevard, Suite 104, Los Angeles, CA 90029 † (213) 464-5106

9 December 1981

Dear Friends:

Greetings in the Love of the Living God!

The STI Interterm is off the drawing board and ready to begin January 4th. No matter what area of the world you live in, STI has something to offer you now:

- If you live within commuting distance of our Resident College (including being here for Western Clergy Conference), we have many short courses, one-day seminars, practical workshops, and interesting events for you. (See course descriptions enclosed.)
- If you are not within commuting distance, consider an Independent Study Project such as networking for the diaconate, UFMCC research, community service projects, and so forth. These programs can be coordinated under the Dean at STI and may be monitored locally and by various Fellowship officials around the world. (See "Help Design Your Own Curriculum" in the enclosures.)

We are especially concerned that STI's emphasis on lay education be communicated fully. We're committed to providing quality education to MCC members and friends throughout the world.

As many of you know, STI is in severe financial difficulty. As we have expanded, more has been expected of us, but the funding has not (yet) kept pace. Consequently, Dr. Follett has submitted his resignation to the Board of Regents in order to keep the school's budget within the UFMCC allotment as increased by General Conference X, which will (barely) support Rev. Chappelle and pay the rent.

Please be certain that STI is going to remain open, fully operational, and will continue to provide top quality education. The faculty remains enthused about our programs--and, as you can see from just the enclosed Interterm Course Offerings, the programs continue to grow strong.

Registration information is on the reverse of this letter. We're also enclosing the Course Offerings flyer and the "Friends of STI" brochure. Could you become one of our supporting friends now?

All of our faculty members and both of us look forward to seeing you or hearing from you in January during the 1982 Interterm. Have a Merry Christmas; let's enjoy the New Year together in education.

Yours in Christ's love,

Richard J. Follett

Dr. Richard J. Follett

Lucia A. Chappelle

Rev. Lucia A. Chappelle

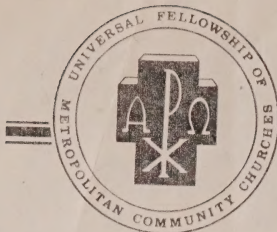
Enclosures: 2

STI 1982 Interterm Registration

1. See the Catalog (pp. 5-7) to ensure you understand what student classification you wish, whether or not you need transcripts and letters of recommendation, etc. (Non-degree students may enroll without previous college work.)
2. Register in one of the three following ways:
 - a. By mail or in person prior to January 4th. Simply let us know which course(s) you wish to take and forward \$20 per credit hour for courses taken for credit or \$10 per credit hour for audited courses. Add a \$5 registration fee and mail or bring to

Samaritan Theological Institute
5300 Santa Monica Blvd., Suite 104
Los Angeles, CA 90029
 - b. In person from 5 to 6 pm, Monday, January 4th, at STI.
 - c. In person 15 minutes prior to the opening session of any particular class.

Note: Payment in full is required upon registration.
Seating is limited for some courses; register early to ensure your place for the courses of your choice.



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† (213) 464-5106

SPRING QUARTER 1980 CLASS SCHEDULE

Full-length courses

MC 107, "Worship, Sacraments, and Rites", 2 credits (\$20)
Monday evenings, 7:00-9:30 PM, at All Saints MCC, West Hollywood
Team-taught by the Revs. John Barbone, Nancy Wilson, and Jeffrey Pulling

Textbook: White's Introduction to Christian Worship
(\$7.95 + .48 sales tax = \$8.43)

HC 106, "Ethical Problems", 2 credits (\$20)
Wednesday evenings, 7:00 - 9:30 PM, at STI
Taught by the Rev. Jeffrey Pulling
No required textbook; various readings to be assigned

Tutorials (permission of instructor necessary)

BI 406, "OT Hebrew, Third Quarter", 2 credits (\$20)
Taught by the Rev. Bob Arthur

MC 209, "Individual Spiritual Counseling", 2 credits (\$20)
Taught by the Rev. Nancy Wilson

MC 301, "Independent Study in Preaching", 2 credits (\$20)
Taught by the Rev. Jeffrey Pulling

"Writing Skills and Composition", no credit (\$5/hour)
Taught by Ms. Paula Schoenwether

Seminars (mini-courses of two 2-hour evenings)

"Introduction to Feminist Theology", Thursday evenings, March 6 and 13,
7:00-9:00 PM, led by the Rev. Marge Ragona.
One credit with follow-up paper (\$10)

"Inclusive Language: Why and How", Thursday evenings, March 20 and 27,
7:00-9:00 PM, led by the Rev. Jeffrey Pulling
One credit with follow-up project (\$10)

"Homosexuality and the Bible: An Evangelical View", Thursday evenings,
April 24 and May 1, 7:00-9:00 PM, led by the Rev. Bob Arthur.
One credit with a follow-up paper (\$10)

"What You Always Wanted to Know About Female Sexuality", Thursday evenings,
May 8 and 15, 7:00-9:00 PM, led by the Rev. Marge Ragona.
One credit with a follow-up paper (\$10)

SPRING QUARTER CALENDAR (on reverse side)

SPRING QUARTER CALENDAR

Thursday, Feb. 28 5:00-7:00 PM, Registration for Spring Quarter
(for full-length courses and
tutorials only; sign up for
seminars on their first night)
7:00-8:30 PM, Students & faculty meet with Dean
about STI plans

Monday, March 3 Classes start

Friday, March 7 Last day to register for Spring Quarter classes
(except seminars)

Friday, April 11 Last day to drop a Spring Quarter course
without penalty

Friday, March 28
thru Sunday, April 6 Holy Week vacation

Monday, May 19
thru Thursday,
May 22 Final Classes/Exams

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5300 Santa Monica Boulevard, Suite 104
Los Angeles, California 90029
(213) 464-5106

Resident College
Division of Extended Studies

Resource Center
EXCEL

SAMARITAN
THEOLOGICAL
INSTITUTE
NEWSLETTER

Volume I, Number 1
July 1981

Important General Conference Information

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Enclosure

Friends of
Samaritan Theological Institute
Brochure

This premier issue of the STI Newsletter is sent to help the members of the Universal Fellowship of Metropolitan Community Churches break the cycle of crisis management by getting important information to you now. We at Samaritan Theological Institute are committed to the liberating power of Jesus Christ and to the liberation of knowledge that accompanies the free knowing of Christ as Savior.

We think there are some crucial issues which are in danger of being silenced. Both In Unity and The Gay Christian will not be printed prior to this meeting of the General Conference due to "cash flow problems." (We question fiscal priorities whenever that catch phrase comes up.) Thus, we at STI, in our rightful role within the Fellowship as disseminators of information, have obtained permission from the editors of In Unity and The Gay Christian and from individual authors of various articles and letters to reprint (albeit in some cases prior to publication) several important items we think the Fellowship members need to know.

We open with the Rev. Nancy Wilson's "Perspectives on General Conference," an overview of key issues coming to the floor of this year's meeting of the General Conference. Even if you have time for reading little else in this Newsletter, read the personal comments of the Clerk of the Board of Elders.

Early last March, the Rev. F. Jay Deacon, editor of The Gay Christian, circulated an editorial statement he was preparing as a challenge to our General Conference. His theme is we must reach a decision now on how much diversity we are going to allow ourselves in the UFMCC. We can no longer afford to be preoccupied with intensive in-fighting that debilitates our energies, burns us out, and ignores the larger issues.

The Rev. J. Dennis "Pepper" Shields, Dean of the Division of Extended Studies at STI and also the General Conference Coordinator, offers a moving, personal view of the Fellowship in "Shall the Dream Die?" With a proper sense of perspective, it need not; without that, it really may.

One of the ways the dream may be kept alive, of course, is through the full enfranchisement of each member of the UFMCC. We are reprinting with permission an article from the DeColores MCC Newsletter that is especially disturbing. Of the 170 congregations represented at the Conference this year, 70 will not have a vote. Ms. Scott suggests two options for enfranchisement. In addition, the Denver Conference nearly gave voting powers to Study Groups when those powers were granted to Missions. Thus, an important precedent was set. Further, several districts have already granted Study Groups voting power within their own districts.

Some will object that granting voting power to small groups creates numerical imbalances. Some will object that small groups often contribute far less to the UFMCC's general fund. Both arguments need attention. First, being a member of a Study Group in a rural area is often far more courageous and personally involving than being a member of a large metropolitan congregation. One may feel a lot safer worshipping with 200 people

than with only 15. Second, the per capita giving from Study Groups to the UFMCC's general fund is usually higher than from the larger congregations. Again, the personal investment, both spiritual and financial, should be respected. The By-Laws clearly allow for the will of the General Conference to be exercised (see By-Laws, Article XII, B).

Jean Gralley, outgoing Chair of the Commission on the Laity, calls attention in her article, "Calling All Laypeople," to the need for a lay elder and a new Chair of COL. Note especially the election procedures she outlines in her article. Further, Ms. Gralley raises serious questions of accountability in her "Open Letter to the UFMCC Board of Elders."

My own observations complete the body of this Newsletter. What I am concerned about is our process: what we, as members of the Fellowship, need is a more open process that can establish accountability and can prevent some of our current crises from developing in the first place. A more open process can pull us together.

Although I do not address it directly, the TV ministry is an excellent example of what I consider a faulty process. It is true the General Conference of 1979 voted for a TV ministry, but it is equally true that (1) that was only a portion of Project Samaria, (2) it was to be effective by 1985--not 1981, and (3) it was expected that it would be timely, competent, and professional. As I understand it, no bids were let for the hiring of the production company, only two of the Elders--each without technical media background--saw any videotape, the Task Force on Media was not involved, etc., etc. Is this the process we, as members of the General Conference, wish to validate? Or is it time to say no to such methods of management?

Finally, we're enclosing our "Friends of STI" brochure for your use. Please contact me directly for additional copies for your friends and your congregation or feel free to photoduplicate the brochure locally. Special thanks to Steve Preston for much of the creation the brochure and to several friends of STI for their suggestions on it.

Samaritan Theological Institute stands at a real turning point in its existence. The dream that many have had is beginning to become a reality: we are becoming a quality school. Please help us first with your prayer pledge, second with your financial pledge.

Our Newsletter is sent to you prayerfully with the hope you'll listen carefully to what these many voices are saying, you'll evaluate their positions on their merits, and you'll be thereby better equipped to do God's work of ministry for Christ within the UFMCC--a Fellowship which is ours as members of the General Conference.

Yours in Christ's love,

Dr. Richard J. Follett

STI Staff: Dr. R. J. Follett, Ex. Dir.
Rev. Pepper Shields, Ext. Studies
Rev. Dr. J. Pulling, Resource Ctr.
Mr. T. Stiles, EXCEL Coordinator
Rev. L. Chappelle, Adm. Asst.

Perspectives on General Conference

Rev. Elder Nancy Wilson

Clerk of Board of Elders

As we approach General Conference X, all of us are aware of the "hot issues" facing us. For some these issues have cooled perhaps, and for others they are hotter than ever.

The Editorial Board of *In Unity* asked me to do an analysis of several issues facing the Fellowship. I was selected for the task because of my analytical abilities, my familiarity with these issues, and my "fairness."

It was suggested that I focus on three issues: The Report of the Task Force on Inclusive Language, the Report of the Commission on Government, Structures and Systems, and issues around our publications. In addition, there are some other hot issues I'd like to bring up.

INCLUSIVE LANGUAGE

Plunging right into one of the hotter issues . . . The Task Force goes into great detail in its report about the process it went through in arriving at the final report. They go so far as to actually name every individual and church group that had input into the study.

The report is divided into two sections: definitions and guidelines; and modification of the doctrinal statement (contained in the UFMCC By-laws), based on those guidelines.

The definition and rationale are really important. Some people think that "inclusive language" should mean the choice to use or not use words that are inclusive. That is not the definition offered by the Task Force. The definition they are offering states that "inclusive language" does *not* mean the freedom to use sexist, racist or nationalist language. It means that in our corporate life we use language that honors, respects and empowers all people. "Inclusive language" is not a particular language form itself; it is simply *all* language except that which does not honor, empower and respect everyone.

Some people have told me that the very words "inclusive language" have been so battled over and misunderstood that the issue is too loaded for us ever to deal with. "Perhaps if we called it another name," they say. Some want to not talk about it, but just sort of gradually sneak it into our church life and maybe no one will ever notice. Others want to postpone dealing with the issue a few more years. And still other people speak of their weariness with having to still debate the issue, and are very tired of the Fellowship having no definitions and guidelines for Fellowship-wide usage; and some believe that the lack of commitment to inclusivity plagues us.

I have also heard lots of rumors about the Report itself. One rumor states the Report says we can never call God "father" again. That is clearly *not* what the report says. Others have said that inclusive language means "castrating Jesus" or "taking away Jesus' maleness." On the contrary, the Report clearly and simply *affirms* the historical

fact that Jesus was, indeed, male. It does, however, talk about sensitivity to the impact of the exclusive proliferation of male pronouns—and makes appropriate suggestions. I have even heard from someone that inclusive language means we cannot use the word "person" because the last syllable is a male noun. (They said that the report suggests we use "per-individual.") Besides being ludicrous, this statement is nothing less than an attempt to discredit and make a joke out of the issue. Clearly, whatever else we think it may be, it is no joke.

Some of the more controversial parts will be the recommendation that candidates for licensure demonstrate their readiness to use inclusive language; some of the examples used to illustrate inclusive language guidelines; and discussion over the meaning and enforceability of the report and words like "guidelines" and "recommendations."

On the whole, surprisingly enough, I have heard less discussion of the proposed revisions in the doctrinal statement. The Task Force seemed to painstakingly and carefully avoid making major theological changes or improvements in the statement, as that was not their commission. There may indeed need to be improvements, but that will have to be for another task force or commission to tackle. Meanwhile, our Inclusive Language Task Force merely applied the new guidelines to the present statement - rather literally and conservatively, I think. And on the whole, in the Fellowship, I hear a real readiness to make those simple changes.

All clergy and delegates to General Conference are receiving the final report in their pre-Conference packets. During the conference itself, there will be four major opportunities to meet with the Task Force and discuss the report fully, before it is voted on Friday morning.

THE MINISTRY: GSS AND ARTICLE IV

The Commission on Government, Structures and Systems languished for years, but finally, after re-structuring and adequately funding, this Commission has been able to accomplish its first major task: the revision of Article IV of the UFMCC By-laws, which is the section on ministry.

The most important change, in my estimation, is a theological one: for the first time the UFMCC recognizes the "priesthood of all believers," and the legitimate ministry of the laity.

It also distinguishes lay and clergy ministry. Lay people (as a whole) and deacons are contained in the "ministry of the laity;" and the "ministry of the clergy" includes licensed and ordained clergy and "student clergy" (formerly "exhorters"). Among other things, this will effectively prevent student clergy from functioning as lay delegates or lay representatives. It will clarify the differences between deacons and exhorters (student clergy).

Also, the GSS revision of Article IV now paves the way for missions and study groups to call deacons and exhorters ("student clergy.") It also ties those offices, in those cases, into the District structure, thus strengthening and expanding the role of the District Coordinator

in supervision and accountability. This proposal answers the problems of the adequacy of mission and study groups to supervise deacons and exhorters - they will now have assistance from the District.

There are some additional changes concerning Ministerial Credentials and Affairs Committee involvement. The authority and involvement of the MCAC to establish qualifications for credentialing is clearly affirmed; but in addition, those qualifications must receive the approval of the General Conference. That will mean that this year the UFMCC Ministers Manual, which contains those qualifications, will have to be specifically approved by the General Conference. I've heard some say that this is a "can of worms." Others think it is a step towards even more accountability. Some fear that all the work of the MCAC over the last four years might be simply thrown out; others think there will be a basic affirmation of that work along with a feeling that it is alright to trust the General Conference with such matters.

(Is it getting warmer???)

Another change in the proposed Article IV revisions recommends that clergy be credentialled on a biennial (licensed) or lifetime (ordained) basis. Some folks are troubled by the fact that the Article no longer actually mentions "licensed" or "ordained." Certainly, the continuation of these statuses is implied by the new Article IV, 1C and, in addition, the manual itself specifically explains these distinctions. What differences, if any, will that make? What about the pros and cons for two year licensing? Certainly, biennial licensing would cut down *greatly* on paper work, expense, time and effort on the part of the individual clergy and the District Review Committee and the Ministerial Credentials and Affairs Committee, since the bulk of our clergy are licensed ministers. And, it gives a newly licensed person a longer time to actually function in a clergy capacity before being re-evaluated. On the other hand, DRCs will have to be more cautious about first-time licensing (we can't say, "Oh, well, just give them a chance, they'll have to go through re-licensing in a year anyway"). And more careful supervision by senior pastors or District Coordinators will be necessitated, perhaps.

In the section on the disciplining of clergy, the revision proposes that charges now can be brought by District Officers or by licensed (not just ordained) clergy. That proposal provides much-needed safeguards for being able to bring charges in those parts of the world where there are no ordained clergy, or not enough ordained clergy to bring charges under the present system.

Probably the most "controversial" (if it is that) change will revolve around the new proposed "Judiciary Committee(s)" structure. This would effectively separate out the judicial function from the Ministerial Credentials and Affairs Committee. The idea seems to be that a judiciary committee is appointed for each situation involving charges against a clergy person. The proposed Article IV does *not* state that only clergy may sit on that judiciary committee. Nor does it specify the

number of persons or if there is a person or core of people who would provide continuity. In that case, it would be up to the Board of Elders to make those specific decisions.

As always, in the Bylaws, we want to be clear and specific in order to meet the needs and protect everyone's rights, but not *too* specific so as to tie our hands. Our present Judiciary "system" has ended up being very awkward and expensive, as those who have participated can testify. It was originally designed for a church that had about 40 clergy and 50 churches – not 200 clergy and 175 or so churches.

This new judiciary committee proposal also addresses what to do about charges "frivolously brought." It recommends "rebuking," which certainly sounds scary enough to me!

GSS also did some good reworking of the *vocabulary* of ministry. I like the use of phrases like, "respond to the Word," and "serving as Christ served"; words like "transformed", and concepts related to clergy "equipping the saints for ministry." These certainly are major improvements upon the former, more stilted Bylaw language forms.

All in all, this new Article IV seems to address much worried over problems about ministry; credentialing, discipline and lay ministry. The Commission on Government, Structures and Systems is asking for permission to continue in its important work, and to take on Article V. I think we should let them!

PUBLICATIONS

(Warmer still!) This has been quite a few years for our publications! *In Unity* and *The Gay Christian* have been married and divorced (although they still see each other now and again . . .) Since 1978, *In Unity* has had six editors. Part of the reason for this process has been trying to come to grips with a comprehensive editorial policy for *In Unity* that meets the needs of the Fellowship (as perceived by the Board of Elders) and preserves journalistic values that are important to any good magazine.

Part of the problem is identity. Shall *In Unity* be an "in-house" organ and public relations magazine, or a forum for Fellowship news and opinion? Can we have it both ways?

The Board of Elders decided last January to revoke the editorial policy they passed in April 1980, and to instead call *In Unity* an "in-house" organ, and to name an Editorial Board. The Board would include the Liaison Elder, the Editor and a third person. The understanding was that at least two out of the three persons would have to approve all content, thus giving the editorial board veto power. In essence then the Editor's role became that of Managing Editor. This prompted the resignation of the Editor, and an editorial describing the dilemma at length (See *In Unity* Jan-Feb 1981).

At this point, my "fairness" may, I suppose, be legitimately called into question. That's alright. I was the only Elder who voted against the changes, because I saw them as being motivated by panic and pressure to "do something"; because I saw it confusing the role

of publisher and editor; because I saw it as a vain attempt to try to react to and avoid controversy; because I saw it as an attempt to exert "control" over the proper role of an editor; and because changing the nature of the magazine without so much as ten minutes of discussion seemed to me ill-considered at best, and a possible violation of the will of General Conference at worst.

Now, maybe we really *do* need a colorful, public relations magazine filled with good news, pictures and heart-warming stories. Why not! But something tells me that *In Unity*, no matter how hard we try to "control" it, just won't become precisely that kind of magazine. I could be wrong.

Early in 1981, the Board of Elders talked about the same kind of editorial set up for *The Gay Christian*. After much discussion at clergy conference in Detroit, the matter was dropped, Rev. Jay Deacon was affirmed as editor, and *The Gay Christian* left intact.

It seems to me that all during these last two years, the Board of Elders has been under enormous pressure to "solve" our theological differences and needs for a public relations magazine by constantly changing editorial policies, editors, and magazine images. We keep crisis managing the symptoms of conflict in the Fellowship through *In Unity* and *The Gay Christian*. I almost chose *not* to write for *In Unity* because of my frustration about these problems, and my unhappiness with present editorial practices, and the crisis management of our magazines.

Meanwhile, both of these basically excellent publications are suffering from "identity jet lag," paranoia (real and imagined) and insecurity. What next??

Several people have expressed an interesting possibility: why not have the Board of Elders appoint a Board of Publications (similar to the model of the Board of Regents of STI)? This Board would not be composed of any Elders, but would have a Liaison Elder. This Board would hire and fire Editors, work in developing coherent editorial policies and practices, encourage the editors and staff (maybe even pray for them instead of scapegoating them), and help the staff with long range planning for the magazines—including methods of marketing and promotion. Unless we begin to have adequately paid staff, management, and proper funding (through sales and advertising), these fine magazines will continue to be minimally distributed, and under constant stress. The magazines could easily more than pay for themselves if we had the staff to simply begin promoting them. I say let's honor all those who have really given so much to these publications over the years, from Elders to Editors to typesetters and writers, and *really* take them seriously. (I said I'd try to be fair. Isn't it warm in here??)

OTHER HOT ISSUES: EXPECTATIONS

We expect a lot from each other. And we should. But one of the continuing dynamics of any growing organization is to negotiate and test those mutual expectations.

What does the General Conference expect of an Elder, for instance? In our last minutes, the Elders outlined three

major areas of responsibility: 1) overseeing the administration of the Fellowship and carrying out the directives of General Conference, 2) spiritual and pastoral leadership and 3) ceremonial and representative functions (presiding and chartering and installing and dedicating and congratulating and occasionally pontificating . . .) In our General Conference Report, we outlined some of our accomplishments in the last two years. But all of us are frightfully aware that it is not enough. We simply can't keep up with the expectations – partly because each of us prioritizes those functions differently, and because the General Conference expects all three areas to be done equally and well. With one less fulltime Elder, and over 50% more churches, we feel the crunch of the growing demands as never before. Many of us cry privately or with each other about the expectations – and at the same time, we want to be calm and competent and reassuring! We avert really facing the fact that we all can't or shouldn't be superstars or most beloved, and that maybe we, or other new Elders, need to be willing to be unpopular at times, or different, or just ourselves.

I expect the General Conference to elect Elders whom they can really support, in all their humanness and frailty. And that support may sometimes mean confronting, challenging, questioning, probing. It may mean a hug and a prayer. It may mean being willing to offer *yourself* as candidate for Elder someday to give one of us a break.

Maybe we really need to look at shifting those expectations a little. Perhaps there are others besides Elders who can meet certain needs or perform certain functions. In a way, I suppose it is a wonderful sign that our most serious problems are a function of our tremendous growth - Hallelujah!

District Coordinators are going through similar expectation problems. Much of that falling into the polar expectations of administrative versus pastoral functions. It is a rare District Coordinator who can excel equally in both areas, and a rarer person (or is that "per-individual"), who excels and meets District expectations.

ACCOUNTABILITY: A HOT POTATO

One of the clearly emerging expectations in the Fellowship is that our leadership be accountable to the membership. By accountability, I mean the regular, accurate and truthful reporting of actions and decision; submission of those actions and decisions to constructive critique by the Fellowship; and the development of input-feedback systems and cycles as a regular feature of the decision making process.

In years past, fewer people seemed to care as much about Elders decisions, except insofar as those decisions seemed to directly affect them. ("Was our church chartered?" "Why not?") The new assertion of lay involvement, and the growth in the Fellowship at large, has increased the demand for participation and accountability. (Like it or not, and I speak confessionally, this occasionally increases the "gift of paranoia" already

well developed in some of us on the Board). Elders sometimes get a little defensive about this accountability stuff, because we're afraid it means you-all don't love us or trust us. We need you to help us get over that. In spite of myself, I do relish the participation. I am thrilled by the desire for taking responsibility for the Fellowship that I see taking shape in individuals and local churches - it is precisely that "Fellowship-consciousness" that we claimed was so needed. Well, the consciousness has arrived, and its a bit overwhelming at times! We need help and suggestions in developing those accountability systems. (Keep those cards and letters coming!)

The demand for accountability has particularly emerged in relationship to the issues around publications, our case study by Americom, the closing of the Washington Field Office, financial management, the Cuban Relief Project. And that desire for accountability is the phenomenon of "counter dependency" that graces the life of every human organization. At some point, the "rank and file" begin to be *less* dependent on certain designated leaders to make all the important decisions for them. Suddenly, everyone wants a piece of the action, to put their 2 cents in. Years from now I think we will look back at this time as a watershed period, sparked by a laity tired of taking a back seat in Fellowship affairs, and by the important work of the Commission on Government, Structures and Systems. It is a question of the proper exercise of legitimate power in the most positive sense. All power to the people of the Universal Fellowship!

INTERNATIONAL INCLUSIVITY

In terms of emerging "hot issues," this one is still just warming up. But I think this year, as never before, we are going to hear the cries of the Hispanic Americas, of Western Europe, or Nigeria, and more muted cries from Church Extension areas not-yet-born in Asia, South America, Africa and Eastern Europe. The "clash" between the movement to concentrate our resources in the rural U.S. versus expanding into new countries has already been expressed, though quietly. Can we grow several ways at once? Need one appear to rob the other? How much of a priority is World Church Extension? According to the Americom Survey, it was a lower priority than most - but then, people from Church Extension areas were not consulted! How much is UFMCC still a phenomon of North America? Of the U.S.? *How serious are we about Third World peoples in and out of the US? How much do those of us who are white, privileged citizens of the US relegate "them" to the safe margins of our lives and concerns? A quien le importa?*

THEOLOGICAL DIVERSITY

This issue has been heated up, cooled down, reheated to the point of boiling over, left over, and heated up again. Reminds me of a nuclear reactor, eternally prepared for meltdown.

Some of us just don't trust that others of us are Christian. Or make that, "really" Christian. Others are indiscretely disgusted by some folks' entrenched traditionalism. Some want to deal with

issues face to face (having been frightened by newsprint at an early age). Some of us are just always into new and more challenging (and inevitably upsetting!) theologies, and others of us haven't read anything new in theology in ten years and don't care to.

It is perfectly wonderful for us to disagree, even vehemently, about the intricacies of the Trinity, and Christology, within the very wide and encompassing circle of Christian faith - it's a favorite pastime for Christians. But we must shun with just as much vehemence that equally favorite Christian pastime of name-calling, heretic-baiting and mutual excommunicating - all advanced (and often terminal) cases of Pharisaism. Jesus didn't go for it!

PROGRAMS AND PRIORITIES: OR REAGANOMICS AND THE UFMCC

I must beg the apologies of those who are not citizens of the U.S.A. for indulging in a "catch phrase" of "American" politics. "Reaganomics" (named for the new U.S. President) consists of budget cuts and tax cuts designed to hurt the rich the least and the poor the most and a major shift in spending priorities to accompany those budget cuts (in the case of the U.S., this means more proportional spending on the military).

This is a tough issue—maybe the toughest (and hottest!) of all.

In the last few months, especially, we have seen some major shifts in Fellowship priorities accompanying budget cuts. We have had to face the ravages of inflation, and the reality that we are forever floating in and out of cash flow crises, which at times has all but brought Fellowship Office operations to a grinding halt. (Witness the lateness of this year's pre-Conference Packet.) We are all tired of it! Our initial contract with Americom Services was in response to these problems—they were to do a case study of the Fellowship, and raise funds based on a better defined sense of mission.

Americom Services made some sweeping recommendations regarding budget cuts and reallocation of resources, some of which the Board of Elders has implemented, some of which it is still taking under advisement, and some of which it has ignored.

One of the things Americom Services tried to do was to evaluate our programs and their relationship to the perceived priorities in the Fellowship. Their method was to do in-depth interviews with Fellowship "opinion leaders" (selected by members of the Board of Elders), and a survey of every pastor, worship coordinator and lay delegate.

Their survey results reaffirmed the Elders' perception in 1979 that the number one priority of the Fellowship has got to be education—Christian Education. And yet, we found, we spend almost nothing on that area. Americom Services helped us recognize that that has to change. But at the same time, the Americom Case Study did *not* consider STI, which now receives less than 2% of the UFMCC budget.

In addition, the study said that "political action" and "ecumenical relations" were much lower priorities in the

Fellowship, and that based on that, and cost-effectiveness measures, we should close the Washington Field Office. There are some problems with this conclusion, however. First of all, many people said they based the numbering of the priorities on what was *not* being done, or done well. If a program was going well, they gave it a low priority! And if it needed to be *initiated*, they gave it a high priority. If this is true, then that part of the survey is meaningless. In addition, "political action" is clearly not a synonym for "Christian social action." Christian social action constituted the bulk of the work of the Washington Field Office. If Christian social action is *not* in the ten top priorities of people in UFMCC, then we really *do* have some problems.

One of the hot issues has been that, based in part on these questionable conclusions, the Elders voted to close the Washington Field Office on July 1, 1981, *one month* before the General Conference meets. The issue has "cooled" somewhat since the Director, Adam DeBaugh, agreed not to contest the closing of the office. He is being permitted to continue the work of the Department of Christian Social Action out of his home.

What is Christian social action? It is not just legislation, or participation in the formal political process. It has *to do* with human rights and meeting human needs, with awareness of the enormously harmful effects of racism, sexism, classism and nationalism, and of the very real problems of hunger, and of war and violence and repression, and Christian responses to these problems. (Not in the top priorities??)

Another program area that has been eliminated is the Office of Institutional Ministry. Americom Services gave them a *high* rating for dollar effectiveness and a *high* rating for their record of accomplishments over the years. This Office is the longest standing program area in the UFMCC. Other denominations often looked to us for leadership in this area. Americom Services said however, *despite* their high rating, this program should be discontinued because it was *not in the top ten priorities of people in the Fellowship*.

Now, I ask you, when is the plight of prisoners, or the brutalities of criminal justice systems, ever going to be in the top ten priorities of most people? Probably not 'til hell freezes over! Prison ministry is never something people come into MCC caring about. Most MCCers do not care about it—and it has been the devotion of a few, in that thankless and heartbreaking ministry, that has been a sign to the rest of us. Shouldn't the fact that it *isn't* in the top ten priorities be a signal to us that we have work to do: to *teach* our people to give a damn about somebody else? Following the logic recommended to us, we should never grow beyond the margins of our own immediate concerns and needs. We should certainly never expect others—Methodist, Baptist, Catholic or Lutheran (much less the Moral Majority) to take seriously our cries about the needs and rights of lesbians and gay men. We're just not in *their* top ten priority areas! That logic seems to me to be a fundamental denial of the gospel mandate: "I was hungry and you fed me . . . I was in

by F. Jay Deacon

prison, and you visited me." (Matthew 25) Can we really believe that it will be alright to stand before the throne of God and say, "Well, yes, we knew you were in prison, but you see inflation was so bad, and we had all these other priorities which needed funding, and with the economy being so uncertain, and that ministry is just so hard and overwhelming, and, well, the prisoners never seemed all that grateful . . ."

I feel like I'm not being fair. In fact, I'm preaching (something many of us preachers do whether it's appropriate or not). But what is fair? Is it fair to those prisoners who have come to trust in us a little, and rely on the minimal help we can provide? Is it fair to all those area representatives and chaplains who look to us for support in their excruciatingly difficult ministries? Is it fair to us who watch the mail *pouring in* every day, knowing that it is hopeless to try to portion it out to volunteers, or to keep up with the needs?

Something about our prison ministry symbolized for me that we were truly a different kind of church that was *not afraid* of tough challenges, of facing hopeless and desperate situations with faith and courage. The Board of Elders is committed (on paper) —in its General Conference Report—to finding some way of recommitting ourselves to this ministry. What do you think needs to be done?

I'm hoping that the General Conference can test out Fellowship priorities. I may be mistaken in my perceptions, as may any one of us. And I'm as painfully aware as anyone that we just can't do everything. But as we "tighten our belts" and plan for the future, I'm also praying with all of you that the Spirit intercedes for us, and that we are obedient to it.

This General Conference, (as usual!) will be a time for us to hear each other, and to listen to the Spirit speaking through and among us, in the heat of our very passionate concerns. I know that I trust that Holy Spirit with my very life, and future, and I also entrust to that same Holy Spirit, the future of the Universal Fellowship. See you in Houston.

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A note on the typesetting
of this Newsletter:

It is obvious that we are using two distinct methods of typesetting for our first Newsletter: actual typesetting with justified margins and double columns done on a typewriter. Why? As pointed out in the introductory statement, some of these articles/letters were to have appeared in forthcoming publications that will now not be published until later. Thus, they were already typeset and available to us in that form. The others we had to prepare ourselves.

Some of you may object to this mixing of styles. We do, too. But we ask you to keep in mind that the information is more important than the appearance of its presentation. With a rapid publication deadline to get this to you just prior to the Houston meeting of the General Conference, we have put together a quality Newsletter in content and have sacrificed some of the form.

The following editorial was to have reached you in the forthcoming issue of The Gay Christian. Since that publication will not be issued until after the meeting of the General Conference, we have obtained permission to print it here. The copy we have is an early version of Rev. Deacon's statements. Since he has just undergone surgery, there may be some revisions that we were unable to obtain. Even so, he has given permission for this printing and we think the overall thrust of the editorial is significant as is.

In a few weeks, the Universal Fellowship of Metropolitan Community Churches will convene in General Conference, and at that time, or at some future time, but surely sometime, it will have to decide whether or not it intends to be an inclusive community of faith broad enough to encompass not only those who can, with integrity, embrace the notion of the inerrancy of Scripture and the historical formulations of Christian dogma, but embrace also those whose integrity demands that they speak of the Bible as a human document bearing intensely personal witness to an experience of God beyond the Bible and who must now speak of faith evolved beyond the traditional formulations.

To each, the biblical story is precious, and it is in the Judaic-Christian Scriptures that all find their primary texts for telling their story of faith. But for some, the biblical story together with the historical development of Christian doctrine as defined by the Church Councils (albeit selectively read, since even the most orthodox does not accept all the dogmatic promulgations of the historical church) are final, complete, unalterable. For others, the story is a continuing one and lived experience is also primary text. Put another way, some are certain that the canon is closed; others are equally certain that it isn't. And UFMCC must decide if there's room within its house for both.

Those wishing to impose the narrower standards of the church's self-definition must recognize that the traditional biblicist view cannot be squared with the insights of feminism, inclusive language, and the recognition that the language of scripture and tradition must be broadened. They should take Paul at his word on women, if his word is God's word is the final word, and quit messing with the language and doctrines of the church. Our bet is that they won't make this recognition; that they'll continue insisting on having it both ways.

Be that as it may, it is time to decide. Some of us need to know. All of us deserve to know.

Can the post-traditional Christian and the adherent to biblical inerrancy and traditional Christian dogma lie down together, live together in the same house of faith? Many of us came into MCC with that hope, that expectation. The hope is now called into question.

For some, little is more important than the urgency of this necessity: that we, as a Christian church, define ourselves sharply in distinction from any other faith vision, any other conception of the holy, any other

understanding of God than that defined by traditional doctrine. For others, little is more important than the urgency of laying down, all of us, that which fragments the human family, than which indicates that there is no other way, no other name under heaven, no other valid experience of God than the with which we grew up. Can all of us be one church?

For some of us, the authority of Scripture is the authority of God. Scripture defines the predictable ways in which God may be experienced and truth found. For others of us, arguments from authority are worthless. God is not predictable and is quite likely to be found at the frontiers of our experience. Scripture is not God. Truth evolves, and the one who seeks after truth must have no investment in where truth takes her/him. Can we be one church?

The time has come to decide. A verdict must be rendered. If it is not the intent of UFMCC to be hospitable to those of us whose experience leads us to a post-traditional understanding of God, then we ought to know. If only those who can with integrity embrace the traditional forms--or those who can without integrity pretend to do so--are to be truly welcome in MCC, then we need to know. We need to know because we must, in that case, be about building a new wineskin, a new community. If there is to be a shakedown, a purging of those of us whose vision is not "pure" enough, the time for honesty is now. It is time to decide.

And here is how we shall know that UFMCC is big enough for us all: there shall be a sign unto us, and it shall come to pass that a covenant shall be entered upon by all of us, and it shall be a covenant that we shall agree to disagree, without demanding the ouster of those whose vision or experience differs from our own. And the covenant-signing shall be a part of the credentialing process of UFMCC ministry. We shall all affirm that we value pluralism. We shall enter into a mutual non-aggression pact.

That is a just demand and I demand it. It is inconceivable to me that there should be more room for diversity, for both the theological right and the theological left, in the Episcopal Church or in the American Baptist Churches, USA, than in UFMCC; yet presently, that is the case. And if our theological scope is to be as narrowly conservative as, say, the Southern Baptist Convention, we've got to know.

Nor does the answer lie in a single individual announcing that UFMCC needs a special revelation of God's will and then announcing it is he who will receive it, and that he will reveal it to us at General Conference. The gift of prophecy lives among us, but both the prophecy and the spiritual struggle are to be shared, else we are but another personality-centered cult. Fasting is a valuable spiritual discipline, to be sure. Some of us in Chicago received instruction in fasting and then conducted a fast during Lent to focus spiritual energies on the present challenge. So did many of you. But it takes no special revelation to recognize what is now obvious enough: we must honor that of God in all. We must honor, or at least leave alone, the prophecy and ministry of each. We must acknowledge the Christ presence in each one. We must tran-

(F. Jay Deacon, continued)

scend the traditional closedness of mind and heart that has never well served the church nor the world. We must covenant now to make room in our denomination for each other.

And if it is not the intent of UFMCC to be big enough for us all, then there ought to be a clear and definitive statement to that effect. You see, you come to UFMCC expecting that here, for once, in this place, we shall be accepted, embraced with sincerity, believed in, valued, and not alienated. Such has not been my experience from my first licensing interview in 1973. I remember a sobbing seminarian who had thought to enter UFMCC ministry. She thought MCC was home. Theologically she'd have been fine in the Episcopal Church, but where she came from, the Episcopal Church was not about to ordain women. So she came to UFMCC. And she was sobbing, because here, she did not expect to hear in a sermon that ours is to be not only a fundamentalist church, but that its policy is to be guided by special revelation to a singular prophet. She wondered if her kind need apply, and decided not. Her kind was a liberal feminist upon whom the themes of fundamentalism could not be imposed, even though she was quite prepared to co-exist with the fundamentalist in a climate of mutual respect. But for herself, she was not interested in adopting a fundamentalist authority-system or being verbally savaged if she did not. Just not interested. Hers is a vital experience of God growing out of the Judaic-Christian experience, but an experience of her own, live and up-to-date, with struggle. Today she and too many other potential leaders in ministry are gone from UFMCC.

UFMCC, you have to decide. Liberals in UFMCC deserve better than to be under constant attack. Conservatives deserve better than to have their energies drawn into stupid campaigns to get rid of those liberal "enemies in the camp." So, UFMCC, make up your mind. Why not do it now, right now, lift that hand, make that decision, quit the pretend acceptance that you don't mean, or decide you mean it.
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Did you know that

°Samaritan Theological Institute has tripled its staff since February 1981?

°STI has tripled its physical space since March 1981?

°STI now can seat 30 students in one classroom and 20 in another?

°STI has a library of over 4100 volumes?

°STI publishes faculty essays, a resource bibliography, a liturgical calendar, and other materials?

°STI is offering Extension Courses in several new locations and is actively seeking to expand into areas wherever requested?

°all the STI staff members will be in Houston August 3 through 9 and will hold a workshop on STI in the Crystal Room Thursday from 1:30 to 3:30 pm?

°we look forwarding to meeting you personally in Houston?

SHALL THE DREAM DIE?

Rev. Pepper Shields

I am not a fatalist. I do not believe that every movement and action occurs because of a divine plan pre-arranged by God. As a former member of a very conservative denomination I am fond of quoting a term I learned: "free moral agent." When we wanted to speak about an individual's right to make choices we used that term. We implied that, while claiming to be guided by a God who cares, we could still make our own choices that would influence our lives. We meant that we did not view ourselves as puppets whose strings were pulled at the whim or design of a God who wishes to control. We believed that although God cares enough about us to plan an overall purpose for our lives, we still retain the right to—and that God allows us to—make some of our own decisions. If those decisions proved to be wrong or less than the best possible, God could arrange those choices to fit into the overall pattern.

I do believe though that some experiences occur at specific times because we have asked God to guide us, and as a result of that asking, God causes those events to happen when they do. Such an event happened for me recently. I had been wondering about some thoughts I was having. I was pondering the restlessness I had been experiencing for some time. One thing that I have learned is that that sort of restlessness is a trustworthy sign that I am about to change, expand, start another trek toward greater awareness.

I recently attended Clergy Conference in Detroit. I arrived early because I had some meetings to attend prior to the conference. Those meetings, I was to find out later, were only the surface reason for my early arrival. As it turned out, those meetings were all postponed until the conference itself. I now know that there was a different, deeper purpose for my being in that place at that time. And I firmly believe that I was there because God had planned it that way. For many years now I have been trusting God to guide me. I have firmly believed that God cares and that somehow I fit into the total program of God's redemptive purposes. I can therefore look back to that Detroit experience with the assurance that God continues to work out the overall plan for my life. While I certainly concede that I could have chosen not to be in that place at that time, or that the plane could have malfunctioned, or that the theater could have been sold out, I believe that I went to see the play *Bent* because God knew that it was time for me, in the overall planning of my life, to see the play. In that respect I do in fact believe in words like "destiny" and "pre-ordination."

It was good being in Detroit since it brought back many memories of my time as an exhorter and member of MCC Detroit. It was good to be there because I was finally able to connect faces with names of some of my STI correspondence course students. Then too I was able to spend time letting snowflakes melt on my

tongue, reminding me of the times I had spent in the Great Lakes district during their cold, snowy winters. But while those were all valid purposes for my early arrival, I know now that I was there at that time because God knew that in order for me to live more fully, plan more wisely, care more deeply, and evaluate more clearly, it was time for me to see a play.

I had spent the day having lots of fun. I went sightseeing, visited with some new-found friends, shared an enjoyable dinner with them, attended a wine and cheese reception, and then went to see a "play about gay people." I accepted the invitation because I was reminded of a play titled *La Cage Aux Folles*. I remembered that I had enjoyed it and assumed that *Bent* would offer me another opportunity to laugh, have fun, and relax. My friends did not tell me what this play was about. They did not prepare me for the intense emotions I would experience. They did not tell me that I would feel pain and frustration. Nor did they know that I would leave the theater weeping with my head on another man's breast. I was not aware when I went to that play that it was about pink triangles, concentration camps, pain, abuse, and oppression.

I went laughing, happy, and with the intention of leaving there feeling good and refreshed. I left angry, exhausted, and introspective. And I left knowing that I was different, changed, more aware, and more in touch with God. Exactly how I was changed and different, or how that awareness would affect me, or how God would use that experience in my life I did not know. Only now am I beginning to get in touch with some of that.

I went, a few days later, to Clergy Conference. I saw much there, felt many people's pain, heard many stories of anger and hurt. I heard many discussions around issues facing us as Christians and as members of UFMCC. I left the conference still carrying my own pain and restlessness — and came back to Los Angeles carrying the pain of many people as well. What I have begun to understand in the past few days is that I took, and also brought back with me, a tremendous amount of anger. And I have begun to see that while it was important that I become aware of the atrocities perpetrated against homosexuals in Nazi Germany, that was not the only purpose in God's arranging that I visit Detroit and attend a play. There was a different and perhaps deeper purpose for which *Bent* was a catalyst. I believe that it was time for me to deal with some of the anger I am feeling about some trends that I sense going on in our Fellowship. As you read this, remember that I am often thought of as "that quiet person at Samaritan" who writes letters to my correspondence course students in which I attempt to encourage them and get to know them. I am one of those who write poetry hoping to inspire and encourage people. I am also one who firmly believes that love conquers evil, that words are stronger than swords, that in the end God will win. I do not often shout, but rather prefer soft words, positive statements and holding people to calm their fears and frustrations. I guess that is why I am a

bit surprised that I am so angry and that I find myself wanting to shout and verbalize my anger.

I am sure that I need not say that these are days of tension in the UFMCC. Only the most asleep among us fail to be aware that there is division; that there are issues confronting us which threaten to split us apart. I would prefer to avoid all of that, to instead talk about the positive events happening. I would like to talk about the people who are finding religious and personal freedom because we are here. I would rather spend my time celebrating the progress that UFMCC has made. Unfortunately there are some things going on that get in the way of my doing that. At least they are taking the keen edge off my celebrating and working to continue those good events. And that is making me angry. While there may be some who will brand me too liberal or too conservative, unfeeling or uncaring, or not aware of issues, I must speak to the anger I feel because that anger is eating away at my dream. For far too long now I have allowed that anger to fester and as a result my own faith has suffered. I have allowed myself, as a result of my anger, to become too wrapped up in concerns about division and tension and confusion. I have spent moments (and fear those moments have stretched into too many long times) being caught up in the mechanics and side-tracking issues which have dampened my enthusiasm and mission.

I have a dream — a dream which played a big part in my own religious and personal freedom. At the risk of sounding melodramatic I need to say that I found UFMCC at a low point in my life. I had divorced after ten years in an intensely unhappy, destructive marriage, was forced to give up seeing my daughter whom I love deeply, was well on my way toward becoming alcoholic, had attempted suicide seven times in two years, and most of all had given up any hope of ever knowing that God accepted me or had a purpose for my life. MCC turned that all around. I found hope, strength, liberation and mission. I was happy, contented and felt useful for the first time in my life. I celebrated peace, love, acceptance and purpose. And I found myself wanting to be part of that work — that dream that God could love all of us and that we had, as UFMCC, been chosen to help get that message out to the world.

I was told that there is room for all of us. Words like racism, sexism, ageism, feminism, sexual persuasion, and inclusivity were used to speak about issues that were important in attempts to bring the gospel to all people. I was told that in order to get that message out it is necessary to use inclusive language; that there is need to touch third world peoples; that we must work to stamp out poverty; that we must speak to the needs of women and other oppressed people.

I liked what was being said; the words seemed to fit, to make sense. And so I joined that work. I sought to join the UFMCC in its dream which had become mine. Why then am I feeling raped? Why am I feeling that I have been betrayed? Why does it seem that my dream has been tarnished, laid aside, overruled by what, it appears to me, are means that have become ends in them-

selves?

When I joined UFMCC I was told its dream was about 'reconciling and message-bearing. I was told that God loves all of us and that God has chosen us in UFMCC to assist in that redemptive plan that will ultimately be fulfilled in spite of present appearances. I was told that inclusive language would help accomplish that goal, that it would help bring that dream to reality. So I learned about inclusive language. I changed my words in order to make our message available to more hearers. I facilitated inclusive language seminars because I was told that it would help us accomplish our dream. But that issue of inclusive language now threatens to split us apart. Some of our sisters and brothers have allowed the issue of inclusive language to shut the door of communication between themselves and others who feel differently about the choice of words being used. For some, the use of the word "Father" when referring to God alienates them so that they no longer will hear the intent of another's message about God and love. For others, to *not* use the term "Father" is enough to insure a lost message.

During one of my visits to a congregation in UFMCC, I was invited to preach. As one who has finally begun to comprehend what it means to be inclusive (there is a big difference between *being* inclusive and *using* inclusive language). I have learned the power we give to words. I try to be sensitive about the words I use and how they will affect those who will hear me. I was not aware, as I was preaching, that in the congregation were several staunch, angry feminist women. After the service they approached me and informed me that, although they often visited this congregation, they had never felt comfortable there because of the prevalent use of sexist language. They commented on my use of inclusive language and thanked me for being sensitive in that area. They then went on to say that "this is the first time we have been confronted with the message of God's inclusive love in terms we could understand without being 'turned off' by words which make us feel we are not included." Picky, you may say? No, not at all. A sad but true commentary on many of us and our misunderstanding of what it means to be inclusive.

During another preaching engagement at another church, I met and became quite fond of one of the women in the congregation. We shared on numerous levels and were building a warm rapport. Following my message and the benediction during which I used the phrase "God who is Creator, Redeemer, and Sustainer," my new friend came to me very angry. "Oh, so you are one of *those* people!" she stormed. Asking her what she meant, she was quick to reply, "You must be one of those raving liberals who insist on changing Scripture and tampering with time-bound traditions. What is wrong with saying 'Father, Son, and Holy Ghost?' You have managed to destroy any respect and admiration I was building for you and your ministry."

Coming into the Fellowship, I was also told that one of the ways we could accomplish our dream of giving the message to all of us that God accepts us, is by being aware of the abuse of women

by men. I was told that all of us need to learn to speak about and actualize equality and the intrinsic worth of each of us regardless of our gender. So I made some concerted attempts to learn about how I as a male had encouraged and perpetrated those abuses against women. I read books, and sought out women and men who might "enlighten" me and thereby help me to help us accomplish our dream. Sometimes I felt like I was making progress, at other times I sincerely doubted whether we could ever all get together about the issue of feminism. But I and many others did try – because we were told that in so doing we could help bring our dream to reality. I wonder about all of it, especially when I think of the woman to whom I wrote asking for help in understanding. Her terse response was simply "I don't have time to deal with you about it – you are a man and you would not understand." Please do not misunderstand; this was not the only time I reached out nor was it the only type of response I got. I think just now of Lucia, of Jodi, of Karen – women who cared and were willing to "call me on the carpet" and to be honest with me. Because of them I cannot give up my search to understand. And yet neither can I forget the looks of derision, fear, antagonism and distrust that are on the faces of so many of my sisters (yes, some of my brothers also) whenever the term "feminism" is mentioned. I cannot help wondering at my own hesitation, my own fear, my own prejudices as I meet some of them. Nor can I help feeling that the issue of feminism could very possibly divide us even more than we were divided before we joined forces to dream together.

I have not touched all those words that were spoken to describe how we could work together to eradicate those differences that are separating us. I have not touched them because they would take up too much space. More importantly, to do so might continue to antagonize and separate and confuse. But I continue to ask why they must do so? Why must we be so afraid of each other – why must those issues cause us to fear and mistrust each other?

We had a dream, you and I who are called UFMCC, that we could unite men and women, lesbians and gay men and heterosexuals, young and old, etc., etc. And I bought that dream – bought it because I was dreaming even before I came to MCC. You were dreaming too, or you would probably not be here with me wondering why our dream has accomplished so little. Or wondering—as I am—if we will continue to dream, or will let that dream die because we have allowed our means to become our end.

A friend of mine once said, "Hope twice raised, then dashed, is hell indeed." And I am asking just now, have my dreams been twice raised, only to be dashed because we have lost sight of our dreams? Have we become caught up in the means—as—ends to the point that we no longer see the dream; can no longer even dream?

As I have sat pondering, I have wondered about my anger. I have asked myself whether it is time to give up my dream. Should I tell you that perhaps it is time for you, too, to give up hoping that this dream might become reality? I

have spent much time, also, asking myself who "you" are. I have spoken only collectively about "you," not intending to imply that it is completely "you" against me. Just the other day I was frightened when I caught myself thinking of some of us as "THEM" and some of us as "US." That is when I really got scared. It was then that I got in touch with my anger. And I realized what my anger is all about. The anger that began to surface as I sat in that theater seat a few months ago, viewing a play about oppression and separation of homosexuals in a Nazi Germany concentration camp, centered around atrocities against a group of people with whom I could readily identify. The real rage, I was to learn later, revolved around the fact that we have apparently forgotten our dream, have segregated ourselves into camps labeled "inclusive language," "racism," "feminism," "editorial privilege," and so many other stifling camps—which were not meant to be camps at all, but rather points of strategy-planning in order to accomplish our dream, the dream of bringing the message of God's love to all of us.

I do not think I have misinterpreted our dream. I think that most of us, if we take time to reflect, will agree that we are here because we have had the same dream. I am convinced that God gave to each of us the same dream, knowing that each of us would bring to that dream our talents, needs and hopes; that we would each—from our own pain, liberation and celebration—bring methods and faith to interpret that dream into the reality for which we were called into being.

That God gave that dream to us, the Universal Fellowship, I have no doubt. That we are still dreaming, or that the dream is still alive in us, I am no longer sure. Nor can I be sure that God is still using us fully to accomplish what was indeed initially God's dream.

I reiterate that I am not a fatalist. Nor have I usually thought of myself as an alarmist. Often I am accused of being too much the idealist and romanticist. More and more I am seeing myself as a realist. In many ways that says that I see myself as becoming more mature, but in some ways it also says that I am afraid. I want to continue dreaming – and in fact will continue to dream. I will continue to believe that I have a voice in how my life will operate, and I will continue to believe that God does indeed allow and even arrange certain events in my life. And I will also continue to believe that the dream I shared with you has been necessary and meaningful to me. I want to even believe that the dream is still real – that you and I have dreamed correctly and that we can still share together in the realizing of that dream.

Three years ago I was the victim of a gang rape, an experience perpetrated by people I trusted. That experience still lives vividly in my dreams at night. It still haunts my waking moments, causing me to distrust some people's intentions. Perhaps that even explains why I so greatly fear sharing my life with another person. But that experience of rape has also taught me much. I have learned to be sensitive to the needs and fears of others. I have learned to try to understand the unspoken attitudes of people. I have

learned to try to look beyond what appear to be irrational actions of others to find the real motives in their actions.

I asked earlier why I feel that I have been emotionally raped. I have been wondering why I have been angry. I know now that I have felt raped and angry because some whom I have trusted have perpetrated an atrocity against my dream, a dream given to me and to so many others by a God who does not rape. Again I must ask, is it time for me to cut myself loose from my dream? Is it time to tell you that the dream may have vaporized for you also? I find that my resounding answer to both myself and to you who still believe in our dream is "DAMN IT, NO!!" If indeed we have been raped, if we really have allowed ourselves to be divided into camps, if we have gotten side-tracked by means and have allowed those means to become our ends (our idols?), if all of that has indeed happened, then (if we do still believe in our dream) we must not give up. We must not stop believing in the dream, nor in the dreamers, nor in the giver of the dream.

We must fight to remind ourselves that dreams, even when tarnished, can still come true. We must fight (in the good, positive sense of that word) to retain our right to dream that God-given dream and to work together to help that dream become reality. To do that we must stop dividing ourselves into camps - men fearing women, whites fearing blacks, conservatives fearing liberals - and we must take the time to listen to how each of us perceives our common dream. I am becoming frustrated about the times we spend spilling our guts to each other about our particular forms of oppression. Why are we wasting our energies when none of us appear to be listening to each other anyway? How can we be really listening to each other when each of us seems to have decided that our blackness or whiteness, or our gender, our height, our choice of lifestyle is the REAL oppression? How can I hear you speak about your pain as a black heterosexual woman if I have already decided that my persecution and oppression as a white, middle-class gay male is the REAL oppression? Quite frankly I am not sure I care that your sore is on your left wrist, while another's is on a right leg, and mine is on my nose. For God's sake (and our own) let's begin to realize the importance of those words we so fondly and self-righteously quote: "If one is oppressed, then none is truly free!"

Since I am already in so deep, I guess one more point will not get me into too much more trouble. Something that has bothered me tremendously is all this talk about oppression. Now wait just a few minutes before you decide that I am trying to advocate the erroneous and dangerous attitude that oppression ignored is oppression non-existent. I am in no way implying that we should ignore that very obvious fact that oppression is rampant. I do not intend to deny the very real oppression with which many of you are having to deal right now. We are oppressed.

At the same time, however, I cannot help asking why we must be so enmeshed in misery. Why can we not spend more time celebrating that amount of freedom

we have begun to find collectively and as individuals? At times I have secretly wondered whether we have forgotten our dream because we have chosen to make oppression our idol. And that makes me angry, too. My God does not liberate me to wallow in my oppression, be it real or supposed. I have not been brought this far so that I might celebrate and idolize my oppression—I have been liberated to experience the fact that, if not completely externally then at least almost totally internally, *I HAVE BEEN LIBERATED*. That is our dream; that is the reason that we exist as UFMCC. That is why we can shout that we shall overcome. Why have we not been doing more of that? Why have our energies been too often unnecessarily exhausted and mispent making means ends in themselves? Could it be that others besides me have been feeling raped and betrayed? If so, by whom? "Them?" "Us?" And are we going to let the dream die because we cannot, after all, be dreaming together?

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Let Study Groups Vote

by T. Earlye Scott

The following article is reprinted by permission of the author from the Rainbow Connection (newsletter of DeColores MCC), July 1981.

Did you know that we now have some 170 churches in the fellowship? Did you know that out of that, 70 churches are study groups? Did you know that none of those 70 groups can vote on the floor of general conference? That means 70 tithing churches are being taxed without representation. That's about 41% who have no vote as to what will happen in their fellowship. Isn't that incredible!

When the by-laws were written prohibiting study groups from voting, study groups were not required to pay tithes so there was not the problem of taxation without representation. There were also fewer study groups. It was much easier to receive mission status but now that has become more difficult, and rightly so.

But, something can be done. And indeed should be done. One of two things would rectify this situation. First, we could simply suspend the by-laws so study groups could vote at this general conference and then submit a by-law change proposal for the next general conference. (This would require a 2/3 vote to pass.) The second option is to present that by-law change this year. This would be more difficult and complicated because we really don't have the time to think through the entire by-law change.

I'm supporting and campaigning for a suspension of the rules so there can be fair representation. As it is now only 59% of our groups have voting privileges. If it makes sense to you, please spread the word and help this pass.

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Calling All Laypeople!

by Jean Gralley

Reprinted by permission from the forthcoming issue of In Unity.

During this meeting of the General Conference in Houston, there are at least two significant positions open to laypeople: the office of Elder and the Chair of the Commission on the Laity.

In her proposal to Conference X, Jean Gralley, Chair of the Commission, will propose that the office of Chair finally move under the authority of the laity. In the past, the office has been first an Elder appointment and then one elected by the Commission subject to the approval of the Elders. "This position should be responsive to the entire laity," she writes, "and therefore elected by it." If this proposal passes, any lay member will be eligible to be Chair of the Commission on the Laity, including its members. Here is how that election will proceed:

On Thursday of Conference week, time is set aside for nominees to be reviewed (nominees volunteer; they need no local or district backing to qualify). As with the election of Elders, nominees will respond to general issues about the significance and direction of the Commission. To allow a period of reflection, elections will not be held until the next day when the lay body will vote through their lay delegates and, by majority vote, elect both a new chair and assistant chair.

Jean Gralley's second term as Chair expires at this meeting of the General Conference. While she will not be a nominee for a third term, she will be available before and during Conference to answer questions about the office and the Commission.

If you feel strongly about the laity of our fellowship, have a clear understanding of lay ministry and want to work hard in a significant position in the fellowship, consider placing yourself in nomination. To become more familiar with our work and aims, read the report to General Conference IX from the Committee on Lay Concerns. It is found in Conference IX's Reports and Directives, available in every MCC church office. Last but not least, ask God's advice.

A second opportunity for laypeople that must be approached with considerable prayer is our election of Elders. The office of Eldership has developed over the decade as an office for clergy. The Commission on the Laity has been concerned that responsibilities of Elders have also developed in a way that require clergy, in effect blocking out laypeople from these responsibilities. The COL asked the BOE for their own job description and has received such a paper from Rev. Nancy Wilson, Clerk. It emphatically concludes that "none of these functions, stated or implied, would preclude a layperson from functioning as an Elder." Despite the pattern, bias or concerns of our past, the office of Elder is an office for both clergy and lay people.

Its duties can be broken down into

three categories: those stated by the By-Laws, those implied in the By-Laws, and those that have developed as "expectations."

Duties stated are to implement the will, policies and directives of the General Conference; planning, implementation and evaluation; overseeing office and personnel appointments; budget.

Implied in the By-Laws are these responsibilities: being an articulate spokesperson for the fellowship; representing the constituency; advocacy; promoting stability, consistency and continuity in fellowship leadership as liaisons; and the qualities of spiritual leadership, courage, integrity, boldness, and vision.

Responsibilities that are expected as the "ministering" function of Eldership are the care of liaisons, districts, churches, and pastors; personal visitation; ceremonial duties during such events as installations, ordinations, charter presentations, and anniversaries; and, finally, advisory interpretations of the UFMCC By-Laws.

As we approach General Conference X's Elder elections and as a growing number of laypeople present themselves as willing to take on the responsibilities of this office, it is important we be clear what those responsibilities actually are. It is also important we be clear that these responsibilities merely require people who are courageous, capable, and caring servants of the church. We have such servants in both our lay and clergy houses.

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An open letter to the UFMCC Board of Elders from the Chair of the UFMCC Commission on the Laity:

Dear friends,

It's come to my attention that on two different occasions monies totaling \$7,500 were transferred from designated Cuban Relief Funds to UFMCC general accounts.

This misappropriation is a criminal, unethical act. It takes a sledgehammer to your honor as elected officials of our fellowship and to our trust in you. Laypeople have donated these monies in good faith for specific ends. UFMCC financial policy, as well as the law itself, requires these donations remain untouched except for their designated purposes.

An explanation from the Treasurer of the Board who has stated he would "take responsibility" for this offense is in order, as well as his assurance that it will never happen again.

In Christ,

Jean Gralley,
Chair, UFMCC Commission
on the Laity

cc: All members, Comm-Laity, In
Unity.

Lay Page Editor's Note: In the Board of Elders Meeting Minutes dated 15-19 September 1980, para-

MOVED that Elders advise Rev. Davenport that it is unwise and possibly illegal to remove designated funds to use for general purposes, but in the purvue of the local congregation to do so. (M-Harvey/2-Hose;unanimous yes)

Ms. Gralley raises serious questions with this letter, especially in light of the Elders' own motion. Rev. Hose, who seconded the above motion, is the UFMCC Treasurer.

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UFMCC: Is the Process Important?

by Dick Follett

Over the past few months while I've been sitting in the Executive Director's chair here at STI, my perspectives have been expanded by necessity. In order to design and coordinate a training program for the UFMCC's clergy and laity, one must get a real feel for the pulse of the Fellowship first. I've attempted to do that by reading widely, listening carefully, and discussing fully. We in these offices reached an important decision about our working process that has made our growth together possible: we've decided not to play into homophobic/humanphobic confidentiality games; we've decided to open up our process and be honest with each other. The healthy confrontations we've experienced have been worth far, far more than the plastic church smiles so many of us put on during worship experiences with each other--often the only times we see each other during any given week. We have learned, often painfully, to be authentic with each other, and our experience of the Christ incarnation has been deepend in that authenticity.

I would suggest that we need the same process in the entire Fellowship. Jesus called us to be authentic with ourselves, with our neighbors, with our community--certainly with our intentional family: the church of our choice. There are, however, three major inhibitors I see currently working against this process, and I would like to discuss them very briefly here: competence vs. incompetence, trust vs. fear, and seekers vs. "finders."

To be completely honest, we have some incompetence in our Fellowship. Of course, so what else is new? In the evolution of a completely new denomination held together in new forms untried through history, there is, by necessity, going to be some floundering around, some legitimate (and blame-free) incompetence. The very word simply means unable or untrained to perform a certain task. When the tasks are completely new, everyone begins as incompetent.

The danger, then, lies not in the incompetence, which is to be expected when a small group of twelve people blossom into a multinational religious organization; the danger lies in not acknowledging that incompetence and then rectifying it. And how does one shield incompetence? Either by eliminating it through training or by hiding it, by trying to keep other people from knowing, by censorship, by keeping people from learning, by incomplete disclosures, by placing blame on other people and co-workers, etc. Our Fellowship, unfortunately, has

fallen into this inversion of the original Fall: rather than being fed of the Tree of Knowledge we are being starved on a diet of ignorance.

Ignorance, of course, brings with it fear. As we all know, fear is one of the most powerful emotions and one of the most difficult to deal with, especially when one tries to deal with it indirectly. It can best be removed with direct confrontation: the truth is more powerful than fear. Jesus said we would know the truth and the truth would make us free. That's the liberation of Christianity: knowing the truth of Jesus Christ, our Savior, and acting out that truth in our daily lives. But to so act, we must be in a climate of trust. Truth can be expressed when surrounded by fear, but even the prophets of old had trouble expressing the truth when their lives were continually threatened. Unfortunately, many Christians don't have the strength (or the resources) to speak the truth openly and continually in a climate of mistrust and fear that threatens their psychic lives. That's one of the reasons the community of faith is so important--when one member becomes tired of speaking the outspoken truth, another can begin to speak, then another and another, etc. Through such a fostering community, the truth can emerge. Indeed, our perception of that very truth increases as we begin to see it from different angles, from different points of view.

Yet, we have not developed a strong climate of trust within this Fellowship. Incompetence which breeds fear breeds mistrust and drives good people out.

Finally, incompetence forces people to grasp straws instead of real truth. Instead of being a community of committed seekers seriously desiring to find deeper and deeper levels of truth and commitment and joy in Christ, fearful people will settle for simplistic solutions, shallow Christianity, and even validate personalities in near idolatrous veneration. What we have in the Fellowship at this moment, I believe, is a conflict between those who believe they have found the way and have fixed on it against those who walk in the way with the only confidence that Christ is there on that walk with them. The one is idolatrous Christianity; the other is a working out of our salvation through Christ on a daily journey with the Living Savior.

The Messiah has come. Those who believe they have found a permanent resting place in the UFMCC often run the risk of making it, its founder, its elders, its district coordinators, its clergy, its lay leaders, its members, and its friends their false messiahs. Christ is among us personally, but Christ is not embodied solely or exclusively in any of us; Christ is within us and is made known through our interactions in community with each other. To have that great gift of the grace of Jesus Christ and then to surrender it because we think we have "found" it fully is to blind ourselves to the great revelations of Christ among us, to shut ourselves off from new insights and new knowledge, and to consign ourselves to the eternal diet of ignorance.

We have, at this moment in our Fellowship's life, the opportunity to reclaim the church which was founded by Jesus Christ through human beings but not on any one human being. We must reclaim a process that is open, free, and truthful.

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SAMARITAN THEOLOGICAL INSTITUTE



catalog
1980/1981

- A MULTI-FACETED INSTITUTE*
- * RESIDENT COLLEGE*
 - * DIVISION OF EXTENDED STUDIES*
 - * RESOURCE CENTER*
 - * EXCEL*

SAMARITAN THEOLOGICAL INSTITUTE
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STI Catalog
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STATEMENT OF PURPOSE

Samaritan Theological Institute is an educational institution of the Universal Fellowship of Metropolitan Community Churches. The primary mission of Samaritan Theological Institute is to generate study and reflection about the uniquely prophetic task of the UFMCC in proclaiming an inclusive Christianity and developing a theology of human sexuality and liberation. To accomplish this mission, STI offers continuing education for clergy and laity, trains ministerial students, assists in qualifying ministerial candidates, and provides research opportunities. The Institute has a resident college, a program of extended studies, a resource center, and a lay program for Christian renewal called EXCEL. STI serves from a perspective of inclusive Christianity. The faculty and staff affirm traditional Christian doctrines and also recognize the continuing and new revelations of God, of which the birth and ministry of the Metropolitan Community Churches is an example. Gender, sexual orientation, age, race, nationality, and handicap are not factors in the accepting of students.

The Institute recognizes its responsibility to offer training for the specific needs of the UFMCC's ministries as well as for the broader aspects of Christian ministry in general. For this reason - in addition to the traditional courses that most seminaries offer - STI provides courses and seminars that cover sexuality and homosexuality in the Scriptures, in the Christian tradition, and in the practices of ministry. Also presented are an inclusive understanding of God and humanity, the developing theology and ethics of the UFMCC, and UFMCC polity and programs. There is no other educational institution like STI because there is no other church like the UFMCC.

THE FOUR DIVISIONS OF THE INSTITUTE

THE RESIDENT COLLEGE offers courses at the Institute's facilities in Los Angeles in the three general areas of Biblical Studies, History of Christian Thought, and Ministry of the Church. The academic year consists of three eleven-week quarters, and classes are held on weekday evenings. These senior-college-level courses may be audited by anyone or taken for credit by degree and non-degree students. For degree students, the 60-credit program leads to a Bachelor of Theology degree (Th.B.). Most courses are for two units of credit and require 2½ hours of class time per week. A student can graduate in three years by completing 20 credits per year. Further information on specific courses offered, the 1980-81 Academic Calendar, student classification, admission requirements, and graduation requirements are found in this catalog.

THE PROGRAM OF EXTENDED STUDIES offers correspondence courses and seminars, and coordinates extension courses taught at locations other than Los Angeles. These courses and seminars are available to everyone and are an attempt on the part of STI to reach out and provide quality instruction to the whole Universal Fellowship. Further information on correspondence courses and seminars available, cost, and enrollment may be found in this catalog. When extension courses are offered, the local MCC's in that area will be notified. The Director of the Program of Extended Studies is the Rev. Pepper Shields.

THE RESOURCE CENTER is being developed in the San Francisco/Berkeley area to offer continuing education for clergy, build relations with other seminaries, and provide such resources as bibliography, newsletter, and liturgical calendar. The Director of the Resource Center is the Rev. Jeffrey Pulling (Pastor of MCC East Bay in Oakland), who represents STI in the Society for the Advancement of Continuing Education for Ministry (SACEM).

THE EXCEL LAY PROGRAM is a lay educational program of STI. Its overall purpose is Christian renewal of individuals and congregations within the UFMCC. EXCEL puts on intensive weekend experiences called Exercise in Christian Community Living, which are modeled after the Cursillo weekends in the Roman Catholic Church. The Exercise weekends teach and show participants what is basic or fundamental to being Christians and they send the participants back to renew their local congregations. Thus far there are teams of laypeople and clergy which put on Exercise weekends in Southern California, Northern California, and Arizona. The Coordinator of the EXCEL Lay Program is Terry Stiles, who hopes to expand EXCEL throughout the UFMCC.

HISTORY

The need for trained and well-prepared clergy in the unique and ecumenical ministry of the Metropolitan Community Churches was realized early in the history of the Fellowship. In the second year after the founding of the first Metropolitan Community Church, plans were made to establish an educational facility. Called at first Samaritan Bible Seminary, classes began in September of 1970. The school's first teachers were the Reverend Richard Ploen and the Reverend John Hose. The institution's name was later changed to Samaritan Bible School and, in 1976, the name was changed again to Samaritan Theological Institute so as to better describe the nature of the institution and its planned program of education. Under the direction of the Reverend Jeffrey Pulling (Dean of STI from 1976-1980), many instructional resources and services were added such as EXCEL, correspondence courses, seminars, bibliography, academic/vocational counseling, faculty essays, and newsletter. This has led in 1980 to the development of four divisions within the Institute as outlined above.

Housed in the facilities of MCC Los Angeles from its inception until 1976, STI has since then had its own rented office, library, and classroom space.

LOCATION

Samaritan Theological Institute is located in the Hollywood section of Los Angeles, California, northwest of downtown Los Angeles. Here are the facilities for the Resident College, the Program of Extended Studies, and the EXCEL Lay Program. The Resource Center is being developed in the San Francisco/Berkeley area. The STI headquarters in Los Angeles are in a first floor suite of an office building at 5300 Santa Monica Boulevard. A branch of Cokesbury Bookstore is next door. The international executive offices of the UFMCC are located in the same building as the Institute on the third floor.

The building has access to freeways and public transportation. The most direct access by auto is via the Santa Monica Blvd./Western Ave. exit off the Hollywood Freeway North.

LIBRARY

The Institute maintains a library of over 3000 books, in addition to various periodicals. The library is especially strong in the areas of Biblical Studies and Sexuality. Lending privileges are offered to all enrolled students and to faculty members. Anyone may use the library to read and research on the premises.

ACCREDITATION

Accreditation and state authorization and approval are obviously desirable for STI for the sake of recognition and credibility and to enable STI students to transfer credits and have their degrees recognized for further studies. STI does not at present have the assets for the first-step state status of "Authorized". In order to legitimately operate in the State of California, STI has been recognized by the State of California, Department of Education, as a religious educational institution operating under the exemption of California Education Code Section 94303(b). To maintain this status of religiously exempt school, STI is a nonprofit institution owned, controlled, operated, and maintained by a bona fide church or religious denomination, namely the UFMCC. This entitles STI to confer "exempted" degrees upon its graduates, which at present are recognized only within the UFMCC.

GOVERNANCE

The Board of Elders of the UFMCC have entrusted the governance of STI to a Board of Regents. This Board of Regents, composed of persons from around the Fellowship, includes two Elders, one member of the UFMCC clergy, two UFMCC laypersons, and one friend of the UFMCC. At present the Regents are the Rev. James Sandmire (chair), Dr. Alice Kitchen (vice-chair), the Rev. Elder Nancy Wilson (secretary), Gilberto Gerald, the Rev. Elder John Hose, and Dr. Donald Jolly.

The internal administration and operation of the Institute is handled by the Executive Committee, which consists of the Executive Director of the Institute, the Dean of the Resident College, the Director of the Program of Extended Studies, the Director of the Resource Center, and the Coordinator of the EXCEL Lay Program.

FACULTY

The resident faculty who teach courses and seminars in Los Angeles include the Rev. L. Robert Arthur (M.A.), the Rev. John Barbone (B.A.), the Rev. Lucia Chappelle (B.A., Th.B.), the Rev. Lynn Guerra, the Rev. Marjorie Ragona (B.A.), Ms. Paula Schoenwether (B.A.), the Rev. Pepper Shields (Th.B.), and the Rev. Nancy Wilson (M.Div.).

The extension faculty who teach seminars and extension courses number four in the San Francisco Bay area: the Rev. Jim Dykes (M.Div.), the Rev. Michael England (M.Div.), the Rev. Jeffrey Pulling (M.Div., Ph.D.), and the Rev. James Sandmire (M.A.); and one in Washington, D.C.: the Rev. Larry Uhrig (M.Div.).

FUNDING

STI receives its funds to operate from three primary sources: allotment from the UFMCC General Budget, donations from individuals and local congregations, and student tuition and fees. For the 1979-1980 fiscal year (April-March), the breakdown for receipts was 35% from UFMCC allotment, 31% from student tuition and fees, 19% from donations and gifts, and the remaining 15% from book sales, sale of STI essays and materials, and miscellaneous sources.

STUDENT CLASSIFICATION

STI courses and seminars are open to everyone. It is the intention of the Institute to educationally serve UFMCC clergy, ministerial students, and laity. The primary orientation of the instruction is on preparing and equipping oneself for professional ministry, but laypersons are encouraged to take any course or seminar they desire for their own edification and Christian growth and to develop their lay ministry. The EXCEL Lay Program is of course especially designed for laypersons, but STI does not offer lay education curriculum per se. Those interested in Christian education for adults and children are referred to the Christian Education Department of the UFMCC. The Christian Education Department also provides resource packets for deacon training, starting and developing study groups, and membership classes.

For those who wish to enroll in STI courses and seminars the following classifications apply:

- "Auditing Student". Anyone who wishes to attend a course or seminar but not receive credit for it may audit. Auditing students may participate as much or as little as they wish. There is no required work and no required attendance.
- "Non-degree Student". Persons who do not meet the admission requirements for the Bachelor of Theology degree program may still receive credit for STI courses and seminars completed by filling out an application form and becoming non-degree students. These students shall receive a certificate of completion for courses and seminars they have successfully finished. Non-degree students by definition are not working toward a degree but pursuing a program of supplementary or continuing education through STI. Should they later decide that they do wish to graduate from STI, they must follow the procedures for admission into the degree program. STI courses already taken will then be applied retroactively toward the fulfillment of the graduation requirements. STI credits earned by non-degree students do count as academic units in meeting the requirements for the licensed ministry in the UFMCC.
- "Degree Student". Persons who have completed the requirements for admission and who have been accepted into the Bachelor of Theology degree program shall be designated as degree students. These students are working toward fulfillment of the requirements for graduation from STI and shall be granted the Th.B. degree upon satisfactory completion. Graduation signifies the completion of 120 credits: sixty prior college credits and sixty STI credits. Forty of the 60 STI credits must be from required courses, and at least 30 of the 60 STI credits must be from Resident College courses. The remaining 30 STI credits may be from correspondence courses, seminars, extension courses, Resident College courses, or by transfer.

STUDENT CLASSIFICATION (cont'd)

These three student classifications apply to Resident College courses, seminars, and extension courses. For correspondence courses, no auditing is permitted. Everyone wishing to take a correspondence course will apply to become either a non-degree student or a degree student.

REQUIREMENTS FOR ADMISSION AND ENROLLMENT

Auditing Student - There are no requirements and no application to complete to audit a Resident College course, seminar, or extension course. Interested persons should just enroll at the time of registration.

Non-degree Student - In order to be designated a non-degree student and receive STI credits for completed work, interested persons must fill out an application for admission but do not need to have transcripts sent to STI nor a letter of recommendation. STI credits earned by non-degree students do not count toward graduation from STI unless the student meets the requirements for the degree program and is accepted as a degree student.

Degree Student - In order to be admitted to the Bachelor of Theology degree program, students must have completed 60 credits hours of preparatory college work (as specified below in "PRIOR EDUCATIONAL PREPARATION"). These 60 prior college credits plus 60 STI credits add up to the 120 credits necessary for a Bachelor's degree. The admission procedure is as follows:

- 1) Have transcripts of all college-level courses sent to the Admissions Office of STI. The requisite 60 credit hours is equivalent to 60 semester units or 90 quarter units.
- 2) Complete an application for admission.
- 3) Have your pastor (or worship coordinator or District Coordinator) write a letter of recommendation for you and send it to the Admissions Office of STI.
- 4) The Dean of the Resident College may request a personal interview with applicants.

PRIOR EDUCATIONAL PREPARATION FOR DEGREE STUDENTS

Persons who desire to become degree students of Samaritan Theological Institute must have satisfactorily completed high school and two years of college or junior college (60 credit hours). There are three important reasons for requiring two years of college prior to enrolling in the degree program: first, to insure that the prospective student will be able to handle the senior college-level work; second, to have the necessary background for STI courses and for the professional Christian ministry; and third, to enable STI to grant a Bachelor of Theology degree to its graduates.

Before being considered for admission into the degree program of STI, a prospective student must have completed at least three (3) credit hours in each of the following subjects and/or display competence in

PRIOR EDUCATIONAL PREPARATION (cont'd)

these areas:

- English Composition and Grammar
- Speech or Public Speaking
- World History or Western Civilization
- American History (for U.S.A. students)
- Psychology
- Sociology

Any exceptions to the above requirements must be approved in each case by the Dean of the Resident College.

The following subject areas are also recommended to prospective students in their preparatory college studies: Literature (English, American, other), Music, Philosophy, Anthropology, Modern Foreign Language, Journalism, Business Mathematics or Bookkeeping, Business Administration or Office Management, Typing, and Comparative Religions or World Religions.

If given the opportunity, prospective students are also encouraged to take courses in Biblical Studies, Theology, Ethics, Church History, etc. This is not necessary, however, and the emphasis in preparatory college studies should be on the important background courses that are not available at STI and which will help the student to fully benefit from STI courses.

GRADUATION REQUIREMENTS FOR DEGREE STUDENTS

Candidates for graduation must meet the following requirements:

- 1) Satisfactorily complete at least 60 credits, of which 40 are from required courses as specified in the STI Curriculum Outline.
- 2) Achieve a grade point average of at least 2.0.
- 3) Receive at least 30 of the necessary credits from Resident College courses. The remaining 30 may be by transfer or from correspondence courses, extension courses, seminars, or other Resident College courses.

TRANSFER OF CREDITS FOR DEGREE STUDENTS

Students who have completed courses at other schools that are similar to any courses offered in the Samaritan Theological Institute curriculum may request the transfer of credits for those particular courses. To transfer any credits, a student must submit a written request to the Dean of STI along with an official transcript from the previous school. Approval of the request will be based upon whether the content and requirements of the course(s) completed are roughly equivalent to the course(s) offered by STI, and if the grade is "C" (2.0) or better.

GRADING SYSTEM

Samaritan Theological Institute follows the grading system shown below:

Grade	Significance	Points
A	Exceptional (94-100)	4
B	Above Average (85-93)	3
C	Average (76-84)	2
D	Below Average (70-75)	1
F	Failure (below 70)	0
W	Withdrawal	—
Inc	Incomplete	—

Grade points are the numerical value assigned to letter grades. A grade of "A" is assigned four (4) points for each credit unit; a grade of "B" is assigned three (3) grade points for each unit, etc. Thus, a two-unit course with a grade of "B" is assigned a total of six (6) grade points.

One's *grade point average* is determined by dividing the total number of grade points by the number of credit units earned.

While credit for courses at other schools may be transferred to STI, one's grade point average is determined only on the basis of courses completed at STI.

Incomplete work must be made up by not later than five weeks following the quarter in which the incomplete was granted. If the assignments or exams are not made up by that time, the student will receive a failing grade (F) for that course, unless special arrangements have been made with the Dean. An instructor is under no obligation to assign an incomplete grade except for reasons due to the student's health.

RESIDENT COLLEGE TUITION AND OTHER EXPENSES

Tuition is \$20 per unit of credit, and thus the tuition for a two-credit course (which most STI courses are) would be \$40. In addition to this, every non-degree and degree student pays a \$5 registration fee each quarter. The total cost for a student enrolled in one course would be \$45; two courses would be \$85; three courses would be \$125, etc. A student taking 10 courses over a three-quarter year would thus pay \$415 for the entire year. Some scholarship aid is available for needy students.

All students are expected to obtain their own textbooks and other materials required for each course. Most textbooks may be purchased through the STI offices.

Auditing students pay \$20 per two-credit course for the privilege of sitting in on the classes.

RESIDENT COLLEGE REFUND POLICY

Tuition refunds are available for degree and non-degree students who drop courses by the end of the fifth week and who have paid their full tuition at the time of registration. Refunds are given on the following basis:

withdraw by end of first week:	full refund
withdraw by end of second week:	4/5 refund
withdraw by end of third week:	3/5 refund
withdraw by end of fourth week:	2/5 refund
withdraw by end of fifth week:	1/5 refund

No refunds are given for registration fees, audited courses, seminars, or correspondence courses.

RESIDENT COLLEGE ACADEMIC POLICIES

Registration and Enrollment

The registration date for each resident quarter is specified on the school calendar. Prospective students who wish to enroll in the Institute for a specific quarter should complete the admission procedure prior to the registration date. On the evening of registration, students will register for the course or courses in which they wish to enroll that quarter. Tuition and fees are due at that time. A student will receive credit only for those courses for which they are formally registered and for which the tuition has been paid.

Late registration for any course is possible up until the second class session of that course. Classes missed prior to registration will be considered absences.

If a student wishes to drop a course, he/she must do so by the fifth class session of that course. When a course is dropped, the student must notify *both* the instructor of the course and the Dean of STI. A grade of "W" (withdrawal) will then be issued to that student for that particular course. If a student drops a course after the fifth class session and/or fails to notify *both* the instructor and the Dean, the student will receive a failing grade (F) for that course.

If a student wishes to withdraw officially from the Institute at any time during the school year for whatever reason, he/she must submit a letter to the Dean stating their intention to do so.

If a student wishes a leave of absence from the Institute for one or two quarters, he/she must submit a letter to the Dean stating their desire.

Class Attendance

Regular and punctual class attendance is expected and is essential to obtaining any academic benefit. Each course is only eleven weeks long and, thus, a single absence can detract significantly from what a student could learn in the course. Students who miss three or more class sessions will be dropped from the course with a failing grade (F) unless they make arrangements with the instructor for "make-up work." This includes students who are absent due to whatever reason (illness, employment, grieving, etc.).

RESIDENT COLLEGE
ACADEMIC POLICIES
(cont'd)

Student Status

A student has *regular* status if he/she is officially enrolled in the Institute, is taking at least one course per quarter, and is making satisfactory progress toward graduation.

A student can have *leave of absence* status for one or two quarters by permission of the Dean. If a student does not enroll in a course for more than two successive quarters, he/she will be considered *withdrawn* from the Institute.

A student has *probation* status if he/she has less than a 2.0 grade point average (see Grading System). That student must raise his/her average to at least 2.0 by the next quarter, if he/she wishes to remain a student of the Institute. Otherwise, he/she will be academically disqualified from enrolling in any further courses and will be considered *dismissed* from the Institute.

The Institute reserves the right to *suspend* any student for reasons of misconduct or not being in harmony with the objectives of Samaritan Theological Institute and the Universal Fellowship of Metropolitan Community Churches. A suspended student will not be permitted to register for any course, attend any class, or be officially involved in the school in any way.

Readmission to the school is possible for a student who has withdrawn, been dismissed, or been suspended, after one full calendar year has elapsed. Such students must meet the then-current admission requirements and go through the application procedure. Students who are readmitted after a period of dismissal or suspension will have *probation* status for their first quarter of reinstatement and they must obtain a grade point average of at least 2.0 or they will be dropped.

Auditing a STI course is available to every enrolled student and to every interested person. An auditing student may attend class sessions but does not do assignments, take exams, or receive any credit. Persons who are suspended from the Institute may not audit, but auditing is open to other interested persons, including those who are dismissed for academic reasons. To audit a course one must pay an auditing fee of \$10 per course at the time of registration.

RESIDENT COLLEGE
CURRICULUM SUMMARY

<u>Department</u>	<u>Number of Required Courses</u>	<u>Credits</u>
Biblical Studies	5	10
History of Christian Thought	6	12
Ministry of the Church	9	18
	20	40

Sixty (60) credits are required for graduation from Samaritan Theological Institute. This includes 40 credits from the 20 required courses (100-level courses) and 20 additional credits from electives and seminars.

RESIDENT COLLEGE
CURRICULUM OUTLINE

BIBLICAL STUDIES

A total of five required courses: BI 101; one of the Old Testament courses (BI 201, 202, 203); two of the New Testament courses (BI 204, 205, 206, 207, 208); and one of the Sexuality courses (BI 211, 212). BI 101 is a pre-requisite for all other BI courses, and it is offered every Fall Quarter and by correspondence course.

BI 101— Introduction to the Bible

The meaning and message of the Bible for today. A look at the unity and scope of the whole Biblical story, how the various books came to be composed and canonized, what authority the Scriptures have, and how the Scriptures can be interpreted now.

OLD TESTAMENT

BI 201— Old Testament History

The history of ancient Israel from pre-historical times to the early post-exilic period. Covers how the Hebrew became a nation, the development of their laws and religion, and their conquest by surrounding powers. Primarily based upon the books of the Law and history (the Pentateuch, Joshua, Judges, Samuel, Kings, Chronicles, Ezra, Nehemiah).

BI 202 — Old Testament Prophets

The nature of prophecy and its development in ancient Israel. Includes a survey of the classical prophets, both the three major ones (Isaiah, Jeremiah, Ezekiel) and the twelve minor ones.

BI 203 — Old Testament Literature

An exploration of the literature of ancient Israel: wisdom, stories, proverbs, psalms, songs, etc. (Ruth, Esther, Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Lamentations).

RESIDENT COLLEGE
CURRICULUM OUTLINE
(cont'd)

NEW TESTAMENT

BI 204 – The Life and Teaching of Jesus

Jesus' life and ministry in its historical setting. Includes the social-political-religious conditions of first century Palestine, what is known of Jesus' actual life, and an overview of his message and teaching.

BI 205 – The Synoptic Gospels

An exploration of the Gospels according to Matthew, Mark, and Luke: Their "Synoptic" perspective, the unique emphasis of each, the Biblical scholarship concerning them, and how the figure of Jesus is presented in them.

BI 206 – The Johannine Gospel

A study of the Gospel according to John. Stresses the unique perspectives of Johannine thought and its contributions to Christian theology.

BI 207 – Paul and His Epistles

A study of Paul's ministry and theology as disclosed in his letters written to various congregations and individuals. Considers the influence that Paul has had on Christianity.

BI 208 – The New Testament Church

A look at the birth and development of the primitive Christian Church, as recorded in the various writings of the New Testament, especially the Book of Acts.

SEXUALITY

BI 211 – Sexuality and the Scriptures: Male and Female

A study of sexuality; the roles, status, and identity of male and female; and marriage and singlehood in ancient Israel and in the early Church. A special emphasis on the example and teaching of Jesus.

BI 212 – Sexuality and the Scriptures: Homosexuality

An exploration of homosexuality and the Bible. The various passages that have been used to condemn homosexuality are examined, and Biblical understandings of sexual relating are presented.

BI 301 – Independent Study

An independent study project in Biblical Studies to be supervised by a faculty member and approved by the Dean.

RESIDENT COLLEGE
CURRICULUM OUTLINE
(cont'd)

BIBLICAL LANGUAGES

BI 401 -- New Testament Greek, First Quarter

A study of New Testament Greek for beginners: grammar and translation (elective).

BI 402 -- New Testament Greek, Second Quarter

A continuation of BI 401 (elective).

BI 403 -- New Testament Greek, Third Quarter

A continuation of BI 401 and 402 (elective).

BI 404 -- Old Testament Hebrew, First Quarter

A study of Old Testament Hebrew for beginners: grammar and translation (elective).

BI 405 -- Old Testament Hebrew, Second Quarter

A continuation of BI 404 (elective).

BI 406 -- Old Testament Hebrew, Third Quarter

A continuation of BI 404 and 405 (elective).

HISTORY OF CHRISTIAN THOUGHT

A total of six required courses: the 100-level courses. The 200-level courses are electives. HC 101 and 102 are recommended as prior study to any 200-level course.

HC 101 -- Introduction to Theology

A look at what theology is, and how basic Christian doctrines can be articulated today. The developing theology of the UFMCC is considered.

HC 102 -- The Early Creeds

An exploration of the social, political, philosophical, and theological ideas which stimulated the development of basic Christian doctrines in the early Church as formulated in the historic creeds.

HC 103 -- The Church Through History

An overview of 2000 years of Church history focusing on how Christians in every age have attempted to be one, holy, catholic and apostolic.

HC 104 -- Protestant Christianity

A study of the birth, development, contributions, and conflicts of Protestantism. Considers the varieties of Protestantism.

HC 105 -- Ethical Principles

The development of God-centered and Biblically-informed ethics, after exposure to secular humanistic standards, Biblical themes, and various Christian perspectives.

RESIDENT COLLEGE
CURRICULUM OUTLINE
(cont'd)

HC 106 – Ethical Problems

An opportunity to grapple with specific concrete moral dilemmas that face 20th century people. The application of Christian ethics to particular problems. HC 105 is a pre-requisite.

HC 201 – Theology: A Case Study Approach

An application of the case study method to examine several Christian doctrines, making theological issues come alive by relating to concrete human situations.

HC 202 – God

A study of the nature, activity, and purposes of God based upon the revelation of God and upon human perception of God. A special emphasis on understanding the Trinity (the three-in-oneness of God).

HC 203 – New Trends in Theology

An exploration of recent trends in theological thinking and how they affect the developing theology of the UFMCC. Includes liberation theology (black, feminist, Third World), process theology, secular theology, etc.

HC 204 – Modern Sects

The major religious groups on the fringes of Christianity. A study of what these sects teach, whom they attract, how they operate, and what particular religious needs they meet.

HC 205 – Women and Christianity

Women in the Christian Church past and present: the contributions that women have given to Christianity, their struggle for full participation in the life and ministry of the Church, and the implications of feminism for Christianity.

HC 206 – Sexuality in the Christian Tradition

A study of the views of sex, sexual identity, male and female roles, and marriage throughout Church history, as seen in major Christian thinkers, movements, and sects.

HC 207 – Christian Sexuality

The development of a positive theological understanding of sexuality, encompassing what it means to be human, to be sexual, to be Christian, to be moral.

HC 301 – Independent Study

An independent study project in the History of Christian Thought (theology, church history, ethics, etc.) to be supervised by a faculty member and approved by the Dean.

RESIDENT COLLEGE
CURRICULUM OUTLINE
(cont'd)

MINISTRY OF THE CHURCH

A total of nine required courses: the 100-level courses. The 200-level courses are electives.

MC 101 – Public Speaking

An introduction to the theory, principles, and practical aspects of oral communications.

MC 102 – Sermon Preparation

The theory and principles behind preparing sermons. A creative course in selecting, analyzing, and synthesizing materials for presentation in a sermon format. (Pre-requisite – MC 101).

MC 103 – Practice of Preaching

A practicum in preaching methods, including the delivering of sermons, critical listening skills, and selection of materials for presentation. (Pre-requisites – MC 101 and MC 102).

MC 104 – UFMCC Polity

The organization, structure, and government of the UFMCC. A survey of the history of the Fellowship, the growth of its theology, and the development of its By-laws. This course is required for the professional ministry of the UFMCC.

MC 105 – Pastoral Administration

The pastor's leadership role in managing and coordinating the church's organization and programs; in development of the congregation as a worshipping, witnessing, and working Christian community; in recruiting, training, and developing professional staff and volunteers; in pastor-board inter-relationship in the administration of the work of the people of God.

MC 106 – Christian Education

The nature of Christian education and nurture in the local church, the tools and materials available for lay education, and the practical experience of setting up a model educational program.

MC 107 – Worship, Sacraments, and Rites

An exploration of the meaning of worship and its place in church life; the elements of a worship service, the Church Year calendar, various styles of worship, and the meaning and practices of the sacraments and rites in the UFMCC. An emphasis on the role of clergy in leading and enabling worship.

RESIDENT COLLEGE

**CURRICULUM OUTLINE
(cont'd)**

MC 108 – Pastoral Counseling

An introduction to the pastoral role of counseling: the place of counseling in the total ministry of the church, the different types of counseling situations that a pastor faces, and the practical skills necessary for effective counseling.

MC 109 – Christian Outreach

The responsibility of churches and individual Christians to reach out and witness in both speech and action. Includes evangelism, social action, and service to human needs.

MC 201 – Advanced Preaching

An opportunity for students who have completed the MC 101-102-103 cycle of courses to further their abilities in preaching.

MC 202 – Parliamentary Law/Group Discussion

An introduction to parliamentary procedure and to skills for facilitating small groups. An emphasis on obtaining practical experience in leading and actively participating in business meetings, committees, and discussion groups. Recommended for lay delegates and Board of Directors, as well as for clergy and student ministers.

MC 203 – Pastoral Counseling Practicum

An opportunity for students who have completed MC 108 to further their abilities in counseling by using their skills in supervised situations.

MC 204 – Understanding Human Sexuality

An indepth study of the physical aspects of human sexuality, including the bodily mechanics of sex, sexual dysfunctions, reproduction, venereal disease, etc. An emphasis on how clergy can incorporate this knowledge into their counseling and teaching ministries.

MC 205 – Sexuality-Related Counseling

An opportunity to learn and practice counseling skills for sexuality-related situations: "coming out", gender identity, homophobia, relationships, sexual problems, etc.

MC 206 – Field Work Seminar

Practical experience in the setting of a local church or institution, to be supervised and evaluated by host pastor/chaplain and by STI faculty.

RESIDENT COLLEGE

CURRICULUM OUTLINE
(cont'd)

MC 207 — Prison Ministry

An introduction to the "whys" and "hows" of ministry within penal institutions. This is strongly recommended for anyone (lay or clergy) interested in any aspect of prison ministry.

MC 208 — Christianity and World Religions

A look at several of the world religions, such as Hinduism, Buddhism, Islam, and Judaism as compared with Christianity.

MC 301 — Independent Study

An independent study project in one of the several areas of Ministry of the Church, to be supervised by a faculty member and approved by the Dean.

RESIDENT COLLEGE: COURSES OFFERED FOR 1980-81 ACADEMIC YEAR

FIRST QUARTER, SEPTEMBER - NOVEMBER

BI 101, "Introduction to the Bible" (the Rev. Nancy Wilson)

BI 201, "Old Testament History" (the Rev. Marjorie Ragona)

MC 101, "Public Speaking" (the Rev. Lynn Guerra)

MC 109, "Christian Outreach" (the Rev. Lucia Chappelle)

SECOND QUARTER, DECEMBER - FEBRUARY

BI 207, "Paul and His Epistles" (the Rev. Bob Arthur)

HC 102, "The Early Creeds" (the Rev. Nancy Wilson)

MC 102, "Sermon Preparation" (the Rev. John Barbone)

MC 106, "Christian Education" (the Rev. Pepper Shields)

THIRD QUARTER, MARCH - MAY

BI 211, "Sexuality and the Scriptures: Male and Female" (the Rev. Bob Arthur and the Rev. Marjorie Ragona)

HC 104, "Protestant Christianity" (the Rev. Nancy Wilson)

MC 103, "Practice of Preaching" (the Rev. John Barbone)

MC 202, "Parliamentary Law / Group Discussion" (the Rev. Lynn Guerra)

RESIDENT COLLEGE

1980-81 ACADEMIC CALENDAR

FIRST QUARTER, September - November, 11 weeks

Thursday, Sept. 4	5 - 7 PM, Registration for First Quarter 7 PM, Registration Night Program
Monday, Sept. 8	Classes start
Friday, Sept. 12	Last day to register
Friday, Oct. 10	Last day to drop a course without penalty
Monday, Nov. 17 - Thursday, Nov. 20	Final classes/exams
Friday, Nov. 21 - Sunday, Nov. 30	Inter-quarter break (includes Thanksgiving Week) -----

SECOND QUARTER, December - February, 11 weeks

Monday, Dec. 1	5 - 7 PM, Registration for Second Quarter 7 PM, Registration Night Program
Tuesday, Dec. 2	Classes start
Monday, Dec. 8	Last day to register
Monday, Dec. 22	Last day of classes before vacation
Tuesday, Dec. 23 - Sunday, Jan. 4	Christmas/New Year's Vacation
Monday, Jan. 5	Classes resume
Friday, Jan. 16	Last day to drop a course
Monday, Feb. 23 - Thursday, Feb. 26	Final classes/exams
Friday, Feb. 27 - Wed., March 4	Inter-quarter break (March 4 - Ash Wednesday) -----

THIRD QUARTER, March - May, 11 weeks

Thursday, March 5	5 - 7 PM, Registration for Third Quarter 7 PM, Registration Night Program
Monday, March 9	Classes start
Friday, March 13	Last day to register
Friday, April 10	Last day to drop without penalty
Friday, April 10 - Sunday, April 19	Easter Vacation (includes Holy Week)
Monday, April 20	Classes resume
Monday, May 25 - Thursday, May 28	Final classes/exams -----

CORRESPONDENCE COURSES (Program of Extended Studies)

STI has several courses in its curriculum available through correspondence. Each of these courses has ten lessons of home study, with reading assignments, study guides, and tests. Anyone may enroll in STI correspondence courses. The first step is to fill out a STI application form to become either a degree student or a non-degree student. Then specific courses may be requested. These are college-level courses, and two credits are given for completion of each one. For degree students these credits count toward graduation from STI. Non-degree students will receive a certificate of completion for each course they successfully finish, and the credits earned may be applied toward meeting the requirements for the licensed ministry in the UFMCC.

COST: From September 1980 to August 1981, each correspondence course costs \$50, which includes textbook(s), study guide questions, tests, and correction of tests at STI. Starting in September 1981, the cost will be \$60 per course. If a group of five or more people at one location wish to take the same course on the same time schedule, there is a \$10 reduction per participant. In addition Los Angeles area residents may enroll in one of STI's correspondence courses for a \$10 reduction if no postage costs to the Institute are involved (thus \$40 per course from September 1980 -August 1981).

Graduation from STI with a Bachelor of Theology degree is not possible through correspondence courses alone. Degree students must earn at least half of their 60 STI credits through Resident College courses. The STI faculty can recommend their correspondence courses as being of high caliber, but the caution must be made that no correspondence course can provide the benefits that class interaction does. Whereas fine for supplemental education, correspondence courses cannot comprise the whole of one's ministerial training.

Each correspondence course has ten lessons of home study. For each lesson there is a reading assignment and study questions, and then a test. As there is no set schedule, a student can advance at his/her own pace. It is recommended that a minimum of two lessons be completed each month to keep continuity and momentum in the course.

There are five courses in the STI curriculum presently being offered by correspondence:

BI 101, Introduction to the Bible

This is an introductory-level course that is designed to provide the student with the necessary background for an indepth study of the Scriptures. It is therefore strongly recommended that this course be taken before any other in Biblical Studies. There are two textbooks for this course: Bernhard Anderson's The Unfolding Drama of the Bible and William Barclay's Introducing the Bible.

BI 204, The Life and Teaching of Jesus

This is an introductory-level course based on Edward Bauman's The Life and Teaching of Jesus covering all four canonical Gospels. The aim of the course is to help the student discover what the earthly life of Jesus was all about and how he taught. The first half of the course explores Jesus' infancy and childhood, young adulthood, his short ministry, trial and execution, and his resurrection. The second half explores Jesus' teachings about God, the Kingdom or Dominion of God, reconciliation, new life, and his own role.

CORRESPONDENCE COURSES (cont'd)

BI 212, Sexuality and the Scriptures: Homosexuality

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MC 104, UFMCC Polity

An intermediate-level course that takes an indepth look at the Universal Fellowship of Metropolitan Community Churches. It is a study of the history, development of doctrine and theology, government, and structure of the UFMCC. The texts include the By-Laws and several articles and papers written by persons in the Fellowship. This is an essential course for those preparing for the professional ministry and would be very helpful for those teaching membership classes, serving on a local Board of Directors, and representing a congregation as a delegate at conferences.

CORRESPONDENCE COURSE ENROLLMENT FORM

Name _____ Local congregation _____

Street address or P.O. Box _____

City, State/Province, & Zip _____

Please enroll me in the following correspondence courses:

() BI 101 () BI 204 () BI 212 () HC 202 () MC 104

Method of payment (please pay in U.S. funds):

- () total cost of \$50 per course is enclosed
- () half-payment of \$25 per course is enclosed
- () \$40 is enclosed for a member of a group study of five or more
- () \$40 is enclosed for a local student (when no postage costs involved)

If you are not already a degree student or non-degree student of STI, you must complete and send in an application for admission. See STI Catalog for "Student Classification" and "Requirements for Admission and Enrollment".

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SAMARITAN SEMINARS (Program of Extended Studies)

STI offers a wide variety of one-day seminars, each lasting about six hours of class time. Following is a list of the five STI faculty members who teach seminars and the seminars they currently offer.

The Rev. L. Robert Arthur

- "Homosexuality and the Bible: An Evangelical View"
- "Workshop in Institutional Ministry"

The Rev. Jeffrey D. Pulling

- "Corporate Worship: Its Purpose and Flow"
- "Getting Ready to Preach: A Workshop in Exegesis and Sermon Preparation"
- "Holy Communion: Meal to Sacrament"
- "Homosexuality and the Bible: A Historical-Critical View"
- "Inclusive Language: Why and How"
- "The Lord's Prayer: A Biblical Study"

The Rev. Marjorie Ragona

- "Introduction to Feminist Theology"
- "What You Always Wanted to Know About Female Sexuality"

The Rev. James Sandmire

- "Church Management by Objective"
- "Ethics, Morality, and Relationships"

The Rev. Larry J. Uhrig

- "The Presence of the Word: A Preaching Workshop"

The Rev. Nancy Wilson

- "MCC and the Church Universal: Ecumenical Relations"
- "Operation Resurrection: A Model for Local Church Renewal"
- "Vocabularies of Faith: Ecumenical Theology"

Each Samaritan Seminar lasts approximately six hours. Cost is \$10 to audit, and \$20 for credit. Auditing students may participate as much or as little as they desire. Credit students are expected to actively participate in the full six hours. They will receive $\frac{1}{2}$ credit for completing the six hours and another $\frac{1}{2}$ credit for a follow-up paper or project to be assigned by the instructor. Credit students may be either degree students or non-degree students (see "Student Classification" in the STI Catalog).

If a District, local congregation, or group of congregations wishes to sign up for one of these Samaritan Seminars, they should contact the faculty member involved or the Rev. Pepper Shields at STI (Director of the Program of Extended Studies). The initial contact may be made with either but final scheduling must be approved by both the faculty member and Rev. Shields. Transportation costs and housing for the faculty member leading the seminar must be provided by the inviting body. This is in addition to the seminar fees charged to the students. Any exceptions to these financial arrangements must be made through Rev. Shields.



SAMARITAN THEOLOGICAL INSTITUTE

5300 Santa Monica Boulevard, Suite 104, Los Angeles, CA 90029 † (213) 464-5106

5 November 1981

Dear Friends:

I'm putting the final touches on my travel plans for my impending trip East. Here's a list of contact persons and telephone numbers for various points along the way:

13 Nov Lv Burbank 7:20 am Continental #24
 Ar Denver 10:20 am
 Lv Denver 11:00 am Continental #80
 Ar Washington/ 4:15 pm
 Dulles

(Washington contact: Gil Gerald, 202-387-6246)

15 Nov Lv Washington Unknown Metroliner (train)
 Ar New York Unknown

(New York contact: Jim Mitulski, 212-857-3154)

17 Nov Lv New York Unknown Train or Bus
 Ar Boston Unknown

(Boston contact: Marge Ragona, 617-523-7664, and the National Council of Teachers of English Convention, Headquarters at the Sheraton-Boston--messages may be left there)

24 Nov Lv Boston 10:25 am Republic Air #587
 Ar Detroit 12:20 pm

(Detroit contact: Brenda Cisneros-Hunt, 313-963-1568, or Doug Follett, 313-764-1650)

25 Nov Lv Detroit/ Afternoon Private car
 Ann Arbor
 Ar Cassopolis Afternoon

(Cassopolis contact: Robert Follett, Sr., 616-445-2212)

29 Nov Lv Cassopolis Unknown Unknown
 Ar Chicago Unknown Unknown

(Chicago contact: Jay Deacon, 312-528-8450 or 312-472-8708)

1 Dec Lv Chicago/ 9:50 am Continental #21
 O'Hare
 Ar Denver 11:18 am
 Lv Denver 12:10 pm Continental #21
 Ar Burbank 1:22 pm

(Los Angeles home phone: 213-660-2907)

Dick Follett

*Marge
Can you check
help on leaving?*



SAMARITAN THEOLOGICAL INSTITUTE

5300 Santa Monica Boulevard, Suite 104, Los Angeles, CA 90029 † (213) 464-5106

August 13, 1980

TO: Resident College students and faculty
FROM: The Rev. Pepper Shields, Registrar
RE: First Quarter, 1980/81 School Year

Greetings from STI! As you know by now, it is nearly time to begin the new school year. I would like to take a few moments to remind you of some dates and to share some information.

We now have a new accountant/secretary here at the Resident College. Ms Cindy Seymour, formerly with the Fellowship Offices, has joined our staff and has already been of tremendous assistance to me. We welcome Cindy and encourage you to get to know her and to make her feel at home with us.

Remember that the First Quarter officially begins Thursday, September 4. Registration will be held from 5:00 to 7:00 PM and our annual Convocation will follow immediately. All students and faculty for the First Quarter are expected to attend. Faculty members not teaching this quarter are also warmly invited and urged to attend.

We are pleased to announce the appointment of the Rev. Scott Andrew Gilmer as a member of the Resident College Faculty. The Rev. Gilmer earned his Bachelor of Arts Degree from the University of Delaware, majoring in philosophy and sociology. He was also graduated from Princeton Theological Seminary with a Master of Divinity degree (major in New Testament Studies) and a Master of Theology (major in counseling).

Scott will begin his teaching ministry here during this first quarter by teaching "The Synoptic Gospels" on Wednesday evenings. We cordially invite you to meet Scott at our Convocation. Welcome, Scott; we look forward to having you as a member of the faculty.

The schedule for the First Quarter is as follows:

Monday: MC 109 CHRISTIAN OUTREACH, with the Rev. Lucia Chappelle
Tuesday: MC 101 PUBLIC SPEAKING, with the Rev. Lynn Guerra
Wednesday: BI 101 INTRODUCTION TO THE BIBLE, with the Rev. Nancy Wilson
Wednesday: BI 205 THE SYNOPTIC GOSPELS, with the Rev. Scott Gilmer
Thursday: BI 201 OLD TESTAMENT HISTORY, with the Rev. Marjorie Ragona

Because of the increased number of students, it may be necessary to hold classes at places other than the STI classroom. If this should be the case, an announcement will be made at Convocation.

Don't forget that inflation has hit STI. Tuition is now \$20 per unit of credit; thus the tuition for a two-credit course (all the above courses are two-credit) would be \$40. In addition every non-degree and

(OVER)

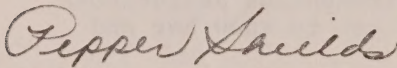
STI: A Multi-Faceted Institute

degree student pays a \$5 registration fee per quarter. All students are expected to obtain their own textbooks and other materials required for each course. Most textbooks may be purchased through the STI Offices. Auditing students pay \$20 per two-credit course for the privilege of sitting in on the classes.

If you wish to preregister before ~~August 4~~^{SEPTEMBER}, please call me at the office between 9:00 AM and 4:00 PM, Monday through Friday to arrange an appointment.

We look forward to an exciting and productive year here at the Resident College. We are expecting several new students and trust that you will be with us as well. If you have any questions, do not hesitate to call upon us. Be assured of our continued prayers and interest. May God richly bless you as you study and teach this year. Let's believe God for great things and a wonderfully meaningful time.

Sincerely in faith,



The Rev. Pepper Shields
Registrar and Acting Dean
Samaritan Theological Institute
Resident College

SAMARITAN THEOLOGICAL INSTITUTE



catalog
1980/1981

A MULTI-FACETED INSTITUTE

- * RESIDENT COLLEGE
- * DIVISION OF EXTENDED STUDIES
- * RESOURCE CENTER
- * EXCEL

SAMARITAN THEOLOGICAL INSTITUTE
5300 SANTA MONICA BLVD., SUITE 104
LOS ANGELES, CALIF.

STI Catalog
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STATEMENT OF PURPOSE

Samaritan Theological Institute is an educational institution of the Universal Fellowship of Metropolitan Community Churches. The primary mission of Samaritan Theological Institute is to generate study and reflection about the uniquely prophetic task of the UFMCC in proclaiming an inclusive Christianity and developing a theology of human sexuality and liberation. To accomplish this mission, STI offers continuing education for clergy and laity, trains ministerial students, assists in qualifying ministerial candidates, and provides research opportunities. The Institute has a resident college, a program of extended studies, a resource center, and a lay program for Christian renewal called EXCEL. STI serves from a perspective of inclusive Christianity. The faculty and staff affirm traditional Christian doctrines and also recognize the continuing and new revelations of God, of which the birth and ministry of the Metropolitan Community Churches is an example. Gender, sexual orientation, age, race, nationality, and handicap are not factors in the accepting of students.

The Institute recognizes its responsibility to offer training for the specific needs of the UFMCC's ministries as well as for the broader aspects of Christian ministry in general. For this reason - in addition to the traditional courses that most seminaries offer - STI provides courses and seminars that cover sexuality and homosexuality in the Scriptures, in the Christian tradition, and in the practices of ministry. Also presented are an inclusive understanding of God and humanity, the developing theology and ethics of the UFMCC, and UFMCC polity and programs. There is no other educational institution like STI because there is no other church like the UFMCC.

THE FOUR DIVISIONS OF THE INSTITUTE

THE RESIDENT COLLEGE offers courses at the Institute's facilities in Los Angeles in the three general areas of Biblical Studies, History of Christian Thought, and Ministry of the Church. The academic year consists of three eleven-week quarters, and classes are held on weekday evenings. These senior-college-level courses may be audited by anyone or taken for credit by degree and non-degree students. For degree students, the 60-credit program leads to a Bachelor of Theology degree (Th.B.). Most courses are for two units of credit and require 2½ hours of class time per week. A student can graduate in three years by completing 20 credits per year. Further information on specific courses offered, the 1980-81 Academic Calendar, student classification, admission requirements, and graduation requirements are found in this catalog.

THE PROGRAM OF EXTENDED STUDIES offers correspondence courses and seminars, and coordinates extension courses taught at locations other than Los Angeles. These courses and seminars are available to everyone and are an attempt on the part of STI to reach out and provide quality instruction to the whole Universal Fellowship. Further information on correspondence courses and seminars available, cost, and enrollment may be found in this catalog. When extension courses are offered, the local MCC's in that area will be notified. The Director of the Program of Extended Studies is the Rev. Pepper Shields.

THE RESOURCE CENTER is being developed in the San Francisco/Berkeley area to offer continuing education for clergy, build relations with other seminaries, and provide such resources as bibliography, newsletter, and liturgical calendar. The Director of the Resource Center is the Rev. Jeffrey Pulling (Pastor of MCC East Bay in Oakland), who represents STI in the Society for the Advancement of Continuing Education for Ministry (SACEM).

THE EXCEL LAY PROGRAM is a lay educational program of STI. Its overall purpose is Christian renewal of individuals and congregations within the UFMCC. EXCEL puts on intensive weekend experiences called Exercise in Christian Community Living, which are modeled after the Cursillo weekends in the Roman Catholic Church. The Exercise weekends teach and show participants what is basic or fundamental to being Christians and they send the participants back to renew their local congregations. Thus far there are teams of laypeople and clergy which put on Exercise weekends in Southern California, Northern California, and Arizona. The Coordinator of the EXCEL Lay Program is Terry Stiles, who hopes to expand EXCEL throughout the UFMCC.

HISTORY

The need for trained and well-prepared clergy in the unique and ecumenical ministry of the Metropolitan Community Churches was realized early in the history of the Fellowship. In the second year after the founding of the first Metropolitan Community Church, plans were made to establish an educational facility. Called at first Samaritan Bible Seminary, classes began in September of 1970. The school's first teachers were the Reverend Richard Ploen and the Reverend John Hose. The institution's name was later changed to Samaritan Bible School and, in 1976, the name was changed again to Samaritan Theological Institute so as to better describe the nature of the institution and its planned program of education. Under the direction of the Reverend Jeffrey Pulling (Dean of STI from 1976-1980), many instructional resources and services were added such as EXCEL, correspondence courses, seminars, bibliography, academic/vocational counseling, faculty essays, and newsletter. This has led in 1980 to the development of four divisions within the Institute as outlined above.

Housed in the facilities of MCC Los Angeles from its inception until 1976, STI has since then had its own rented office, library, and classroom space.

LOCATION

Samaritan Theological Institute is located in the Hollywood section of Los Angeles, California, northwest of downtown Los Angeles. Here are the facilities for the Resident College, the Program of Extended Studies, and the EXCEL Lay Program. The Resource Center is being developed in the San Francisco/Berkeley area. The STI headquarters in Los Angeles are in a first floor suite of an office building at 5300 Santa Monica Boulevard. A branch of Cokesbury Bookstore is next door. The international executive offices of the UFMCC are located in the same building as the Institute on the third floor.

The building has access to freeways and public transportation. The most direct access by auto is via the Santa Monica Blvd./Western Ave. exit off the Hollywood Freeway North.

LIBRARY

The Institute maintains a library of over 3000 books, in addition to various periodicals. The library is especially strong in the areas of Biblical Studies and Sexuality. Lending privileges are offered to all enrolled students and to faculty members. Anyone may use the library to read and research on the premises.

ACCREDITATION

Accreditation and state authorization and approval are obviously desirable for STI for the sake of recognition and credibility and to enable STI students to transfer credits and have their degrees recognized for further studies. STI does not at present have the assets for the first-step state status of "Authorized". In order to legitimately operate in the State of California, STI has been recognized by the State of California, Department of Education, as a religious educational institution operating under the exemption of California Education Code Section 94303(b). To maintain this status of religiously exempt school, STI is a nonprofit institution owned, controlled, operated, and maintained by a bona fide church or religious denomination, namely the UFMCC. This entitles STI to confer "exempted" degrees upon its graduates, which at present are recognized only within the UFMCC.

GOVERNANCE

The Board of Elders of the UFMCC have entrusted the governance of STI to a Board of Regents. This Board of Regents, composed of persons from around the Fellowship, includes two Elders, one member of the UFMCC clergy, two UFMCC laypersons, and one friend of the UFMCC. At present the Regents are the Rev. James Sandmire (chair), Dr. Alice Kitchen (vice-chair), the Rev. Elder Nancy Wilson (secretary), Gilberto Gerald, the Rev. Elder John Hose, and Dr. Donald Jolly.

The internal administration and operation of the Institute is handled by the Executive Committee, which consists of the Executive Director of the Institute, the Dean of the Resident College, the Director of the Program of Extended Studies, the Director of the Resource Center, and the Coordinator of the EXCEL Lay Program.

FACULTY

The resident faculty who teach courses and seminars in Los Angeles include the Rev. L. Robert Arthur (M.A.), the Rev. John Barbone (B.A.), the Rev. Lucia Chappelle (B.A., Th.B.), the Rev. Lynn Guerra, the Rev. Marjorie Ragona (B.A.), Ms. Paula Schoenwether (B.A.), the Rev. Pepper Shields (Th.B.), and the Rev. Nancy Wilson (M.Div.).

The extension faculty who teach seminars and extension courses number four in the San Francisco Bay area: the Rev. Jim Dykes (M.Div.), the Rev. Michael England (M.Div.), the Rev. Jeffrey Pulling (M.Div., Ph.D.), and the Rev. James Sandmire (M.A.); and one in Washington, D.C.: the Rev. Larry Uhrig (M.Div.).

FUNDING

STI receives its funds to operate from three primary sources: allotment from the UFMCC General Budget, donations from individuals and local congregations, and student tuition and fees. For the 1979-1980 fiscal year (April-March), the breakdown for receipts was 35% from UFMCC allotment, 31% from student tuition and fees, 19% from donations and gifts, and the remaining 15% from book sales, sale of STI essays and materials, and miscellaneous sources.

STUDENT CLASSIFICATION

STI courses and seminars are open to everyone. It is the intention of the Institute to educationally serve UFMCC clergy, ministerial students, and laity. The primary orientation of the instruction is on preparing and equipping oneself for professional ministry, but laypersons are encouraged to take any course or seminar they desire for their own edification and Christian growth and to develop their lay ministry. The EXCEL Lay Program is of course especially designed for laypersons, but STI does not offer lay education curriculum per se. Those interested in Christian education for adults and children are referred to the Christian Education Department of the UFMCC. The Christian Education Department also provides resource packets for deacon training, starting and developing study groups, and membership classes.

For those who wish to enroll in STI courses and seminars the following classifications apply:

- "Auditing Student". Anyone who wishes to attend a course or seminar but not receive credit for it may audit. Auditing students may participate as much or as little as they wish. There is no required work and no required attendance.
- "Non-degree Student". Persons who do not meet the admission requirements for the Bachelor of Theology degree program may still receive credit for STI courses and seminars completed by filling out an application form and becoming non-degree students. These students shall receive a certificate of completion for courses and seminars they have successfully finished. Non-degree students by definition are not working toward a degree but pursuing a program of supplementary or continuing education through STI. Should they later decide that they do wish to graduate from STI, they must follow the procedures for admission into the degree program. STI courses already taken will then be applied retroactively toward the fulfillment of the graduation requirements. STI credits earned by non-degree students do count as academic units in meeting the requirements for the licensed ministry in the UFMCC.
- "Degree Student". Persons who have completed the requirements for admission and who have been accepted into the Bachelor of Theology degree program shall be designated as degree students. These students are working toward fulfillment of the requirements for graduation from STI and shall be granted the Th.B. degree upon satisfactory completion. Graduation signifies the completion of 120 credits: sixty prior college credits and sixty STI credits. Forty of the 60 STI credits must be from required courses, and at least 30 of the 60 STI credits must be from Resident College courses. The remaining 30 STI credits may be from correspondence courses, seminars, extension courses, Resident College courses, or by transfer.

STUDENT CLASSIFICATION (cont'd)

These three student classifications apply to Resident College courses, seminars, and extension courses. For correspondence courses, no auditing is permitted. Everyone wishing to take a correspondence course will apply to become either a non-degree student or a degree student.

REQUIREMENTS FOR ADMISSION AND ENROLLMENT

- Auditing Student - There are no requirements and no application to complete to audit a Resident College course, seminar, or extension course. Interested persons should just enroll at the time of registration.
- Non-degree Student - In order to be designated a non-degree student and receive STI credits for completed work, interested persons must fill out an application for admission but do not need to have transcripts sent to STI nor a letter of recommendation. STI credits earned by non-degree students do not count toward graduation from STI unless the student meets the requirements for the degree program and is accepted as a degree student.
- Degree Student - In order to be admitted to the Bachelor of Theology degree program, students must have completed 60 credits hours of preparatory college work (as specified below in "PRIOR EDUCATIONAL PREPARATION"). These 60 prior college credits plus 60 STI credits add up to the 120 credits necessary for a Bachelor's degree. The admission procedure is as follows:
- 1) Have transcripts of all college-level courses sent to the Admissions Office of STI. The requisite 60 credit hours is equivalent to 60 semester units or 90 quarter units.
 - 2) Complete an application for admission.
 - 3) Have your pastor (or worship coordinator or District Coordinator) write a letter of recommendation for you and send it to the Admissions Office of STI.
 - 4) The Dean of the Resident College may request a personal interview with applicants.

PRIOR EDUCATIONAL PREPARATION FOR DEGREE STUDENTS

Persons who desire to become degree students of Samaritan Theological Institute must have satisfactorily completed high school and two years of college or junior college (60 credit hours). There are three important reasons for requiring two years of college prior to enrolling in the degree program: first, to insure that the prospective student will be able to handle the senior college-level work; second, to have the necessary background for STI courses and for the professional Christian ministry; and third, to enable STI to grant a Bachelor of Theology degree to its graduates.

Before being considered for admission into the degree program of STI, a prospective student must have completed at least three (3) credit hours in each of the following subjects and/or display competence in

PRIOR EDUCATIONAL PREPARATION (cont'd)

these areas:

- English Composition and Grammar
- Speech or Public Speaking
- World History or Western Civilization
- American History (for U.S.A. students)
- Psychology
- Sociology

Any exceptions to the above requirements must be approved in each case by the Dean of the Resident College.

The following subject areas are also recommended to prospective students in their preparatory college studies: Literature (English, American, other), Music, Philosophy, Anthropology, Modern Foreign Language, Journalism, Business Mathematics or Bookkeeping, Business Administration or Office Management, Typing, and Comparative Religions or World Religions.

If given the opportunity, prospective students are also encouraged to take courses in Biblical Studies, Theology, Ethics, Church History, etc. This is not necessary, however, and the emphasis in preparatory college studies should be on the important background courses that are not available at STI and which will help the student to fully benefit from STI courses.

GRADUATION REQUIREMENTS FOR DEGREE STUDENTS

Candidates for graduation must meet the following requirements:

- 1) Satisfactorily complete at least 60 credits, of which 40 are from required courses as specified in the STI Curriculum Outline.
- 2) Achieve a grade point average of at least 2.0.
- 3) Receive at least 30 of the necessary credits from Resident College courses. The remaining 30 may be by transfer or from correspondence courses, extension courses, seminars, or other Resident College courses.

TRANSFER OF CREDITS FOR DEGREE STUDENTS

Students who have completed courses at other schools that are similar to any courses offered in the Samaritan Theological Institute curriculum may request the transfer of credits for those particular courses. To transfer any credits, a student must submit a written request to the Dean of STI along with an official transcript from the previous school. Approval of the request will be based upon whether the content and requirements of the course(s) completed are roughly equivalent to the course(s) offered by STI, and if the grade is "C" (2.0) or better.

GRADING SYSTEM

Samaritan Theological Institute follows the grading system shown below:

Grade	Significance	Points
A	Exceptional (94-100)	4
B	Above Average (85-93)	3
C	Average (76-84)	2
D	Below Average (70-75)	1
F	Failure (below 70)	0
W	Withdrawal	—
Inc	Incomplete	—

Grade points are the numerical value assigned to letter grades. A grade of "A" is assigned four (4) points for each credit unit; a grade of "B" is assigned three (3) grade points for each unit, etc. Thus, a two-unit course with a grade of "B" is assigned a total of six (6) grade points.

One's *grade point average* is determined by dividing the total number of grade points by the number of credit units earned.

While credit for courses at other schools may be transferred to STI, one's grade point average is determined only on the basis of courses completed at STI.

Incomplete work must be made up by not later than five weeks following the quarter in which the incomplete was granted. If the assignments or exams are not made up by that time, the student will receive a failing grade (F) for that course, unless special arrangements have been made with the Dean. An instructor is under no obligation to assign an incomplete grade except for reasons due to the student's health.

RESIDENT COLLEGE TUITION AND OTHER EXPENSES

Tuition is \$20 per unit of credit, and thus the tuition for a two-credit course (which most STI courses are) would be \$40. In addition to this, every non-degree and degree student pays a \$5 registration fee each quarter. The total cost for a student enrolled in one course would be \$45; two courses would be \$85; three courses would be \$125, etc. A student taking 10 courses over a three-quarter year would thus pay \$415 for the entire year. Some scholarship aid is available for needy students.

All students are expected to obtain their own textbooks and other materials required for each course. Most textbooks may be purchased through the STI offices.

Auditing students pay \$20 per two-credit course for the privilege of sitting in on the classes.

RESIDENT COLLEGE REFUND POLICY

Tuition refunds are available for degree and non-degree students who drop courses by the end of the fifth week and who have paid their full tuition at the time of registration. Refunds are given on the following basis:

withdraw by end of first week:	full refund
withdraw by end of second week:	4/5 refund
withdraw by end of third week:	3/5 refund
withdraw by end of fourth week:	2/5 refund
withdraw by end of fifth week:	1/5 refund

No refunds are given for registration fees, audited courses, seminars, or correspondence courses.

RESIDENT COLLEGE ACADEMIC POLICIES

Registration and Enrollment

The registration date for each resident quarter is specified on the school calendar. Prospective students who wish to enroll in the Institute for a specific quarter should complete the admission procedure prior to the registration date. On the evening of registration, students will register for the course or courses in which they wish to enroll that quarter. Tuition and fees are due at that time. A student will receive credit only for those courses for which they are formally registered and for which the tuition has been paid.

Late registration for any course is possible up until the second class session of that course. Classes missed prior to registration will be considered absences.

If a student wishes to drop a course, he/she must do so by the fifth class session of that course. When a course is dropped, the student must notify *both* the instructor of the course and the Dean of STI. A grade of "W" (withdrawal) will then be issued to that student for that particular course. If a student drops a course after the fifth class session and/or fails to notify *both* the instructor and the Dean, the student will receive a failing grade (F) for that course.

If a student wishes to withdraw officially from the Institute at any time during the school year for whatever reason, he/she must submit a letter to the Dean stating their intention to do so.

If a student wishes a leave of absence from the Institute for one or two quarters, he/she must submit a letter to the Dean stating their desire.

Class Attendance

Regular and punctual class attendance is expected and is essential to obtaining any academic benefit. Each course is only eleven weeks long and, thus, a single absence can detract significantly from what a student could learn in the course. Students who miss three or more class sessions will be dropped from the course with a failing grade (F) unless they make arrangements with the instructor for "make-up work." This includes students who are absent due to whatever reason (illness, employment, grieving, etc.).

RESIDENT COLLEGE
ACADEMIC POLICIES
(cont'd)

Student Status

A student has *regular* status if he/she is officially enrolled in the Institute, is taking at least one course per quarter, and is making satisfactory progress toward graduation.

A student can have *leave of absence* status for one or two quarters by permission of the Dean. If a student does not enroll in a course for more than two successive quarters, he/she will be considered *withdrawn* from the Institute.

A student has *probation* status if he/she has less than a 2.0 grade point average (see Grading System). That student must raise his/her average to at least 2.0 by the next quarter, if he/she wishes to remain a student of the Institute. Otherwise, he/she will be academically disqualified from enrolling in any further courses and will be considered *dismissed* from the Institute.

The Institute reserves the right to *suspend* any student for reasons of misconduct or not being in harmony with the objectives of Samaritan Theological Institute and the Universal Fellowship of Metropolitan Community Churches. A suspended student will not be permitted to register for any course, attend any class, or be officially involved in the school in any way.

Readmission to the school is possible for a student who has withdrawn, been dismissed, or been suspended, after one full calendar year has elapsed. Such students must meet the then-current admission requirements and go through the application procedure. Students who are readmitted after a period of dismissal or suspension will have *probation* status for their first quarter of reinstatement and they must obtain a grade point average of at least 2.0 or they will be dropped.

Auditing a STI course is available to every enrolled student and to every interested person. An auditing student may attend class sessions but does not do assignments, take exams, or receive any credit. Persons who are suspended from the Institute may not audit, but auditing is open to other interested persons, including those who are dismissed for academic reasons. To audit a course one must pay an auditing fee of \$10 per course at the time of registration.

RESIDENT COLLEGE
CURRICULUM SUMMARY

<u>Department</u>	<u>Number of Required Courses</u>	<u>Credits</u>
Biblical Studies	5	10
History of Christian Thought	6	12
Ministry of the Church	9	18
	20	40

Sixty (60) credits are required for graduation from Samaritan Theological Institute. This includes 40 credits from the 20 required courses (100-level courses) and 20 additional credits from electives and seminars.

**RESIDENT COLLEGE
CURRICULUM OUTLINE**

BIBLICAL STUDIES

A total of five required courses: BI 101; one of the Old Testament courses (BI 201, 202, 203); two of the New Testament courses (BI 204, 205, 206, 207, 208); and one of the Sexuality courses (BI 211, 212). BI 101 is a pre-requisite for all other BI courses, and it is offered every Fall Quarter and by correspondence course.

BI 101 – Introduction to the Bible

The meaning and message of the Bible for today. A look at the unity and scope of the whole Biblical story, how the various books came to be composed and canonized, what authority the Scriptures have, and how the Scriptures can be interpreted now.

OLD TESTAMENT

BI 201 – Old Testament History

The history of ancient Israel from pre-historical times to the early post-exilic period. Covers how the Hebrew became a nation, the development of their laws and religion, and their conquest by surrounding powers. Primarily based upon the books of the Law and history (the Pentateuch, Joshua, Judges, Samuel, Kings, Chronicles, Ezra, Nehemiah).

BI 202 – Old Testament Prophets

The nature of prophecy and its development in ancient Israel. Includes a survey of the classical prophets, both the three major ones (Isaiah, Jeremiah, Ezekiel) and the twelve minor ones.

BI 203 – Old Testament Literature

An exploration of the literature of ancient Israel: wisdom, stories, proverbs, psalms, songs, etc. (Ruth, Esther, Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Lamentations).

**RESIDENT COLLEGE
CURRICULUM OUTLINE
(cont'd)**

NEW TESTAMENT

BI 204 -- The Life and Teaching of Jesus

Jesus' life and ministry in its historical setting. Includes the social-political-religious conditions of first century Palestine, what is known of Jesus' actual life, and an overview of his message and teaching.

BI 205 -- The Synoptic Gospels

An exploration of the Gospels according to Matthew, Mark, and Luke: Their "Synoptic" perspective, the unique emphasis of each, the Biblical scholarship concerning them, and how the figure of Jesus is presented in them.

BI 206 -- The Johannine Gospel

A study of the Gospel according to John. Stresses the unique perspectives of Johannine thought and its contributions to Christian theology.

BI 207 -- Paul and His Epistles

A study of Paul's ministry and theology as disclosed in his letters written to various congregations and individuals. Considers the influence that Paul has had on Christianity.

BI 208 -- The New Testament Church

A look at the birth and development of the primitive Christian Church, as recorded in the various writings of the New Testament, especially the Book of Acts.

SEXUALITY

BI 211 -- Sexuality and the Scriptures: Male and Female

A study of sexuality; the roles, status, and identity of male and female; and marriage and singlehood in ancient Israel and in the early Church. A special emphasis on the example and teaching of Jesus.

BI 212 -- Sexuality and the Scriptures: Homosexuality

An exploration of homosexuality and the Bible. The various passages that have been used to condemn homosexuality are examined, and Biblical understandings of sexual relating are presented.

BI 301 -- Independent Study

An independent study project in Biblical Studies to be supervised by a faculty member and approved by the Dean.

RESIDENT COLLEGE
CURRICULUM OUTLINE
(cont'd)

BIBLICAL LANGUAGES

BI 401 – New Testament Greek, First Quarter

A study of New Testament Greek for beginners: grammar and translation (elective).

BI 402 – New Testament Greek, Second Quarter

A continuation of BI 401 (elective).

BI 403 – New Testament Greek, Third Quarter

A continuation of BI 401 and 402 (elective).

BI 404 – Old Testament Hebrew, First Quarter

A study of Old Testament Hebrew for beginners: grammar and translation (elective).

BI 405 – Old Testament Hebrew, Second Quarter

A continuation of BI 404 (elective).

BI 406 – Old Testament Hebrew, Third Quarter

A continuation of BI 404 and 405 (elective).

HISTORY OF CHRISTIAN THOUGHT

A total of six required courses: the 100-level courses. The 200-level courses are electives. HC 101 and 102 are recommended as prior study to any 200-level course.

HC 101 -- Introduction to Theology

A look at what theology is, and how basic Christian doctrines can be articulated today. The developing theology of the UFMCC is considered.

HC 102 -- The Early Creeds

An exploration of the social, political, philosophical, and theological ideas which stimulated the development of basic Christian doctrines in the early Church as formulated in the historic creeds.

HC 103 – The Church Through History

An overview of 2000 years of Church history focusing on how Christians in every age have attempted to be one, holy, catholic and apostolic.

HC 104 – Protestant Christianity

A study of the birth, development, contributions, and conflicts of Protestantism. Considers the varieties of Protestantism.

HC 105 – Ethical Principles

The development of God-centered and Biblically-informed ethics, after exposure to secular humanistic standards, Biblical themes, and various Christian perspectives.

RESIDENT COLLEGE
CURRICULUM OUTLINE
(cont'd)

HC 106 – Ethical Problems

An opportunity to grapple with specific concrete moral dilemmas that face 20th century people. The application of Christian ethics to particular problems. HC 105 is a pre-requisite.

HC 201 – Theology: A Case Study Approach

An application of the case study method to examine several Christian doctrines, making theological issues come alive by relating to concrete human situations.

HC 202 – God

A study of the nature, activity, and purposes of God based upon the revelation of God and upon human perception of God. A special emphasis on understanding the Trinity (the three-in-oneness of God).

HC 203 – New Trends in Theology

An exploration of recent trends in theological thinking and how they affect the developing theology of the UFMCC. Includes liberation theology (black, feminist, Third World), process theology, secular theology, etc.

HC 204 – Modern Sects

The major religious groups on the fringes of Christianity. A study of what these sects teach, whom they attract, how they operate, and what particular religious needs they meet.

HC 205 – Women and Christianity

Women in the Christian Church past and present: the contributions that women have given to Christianity, their struggle for full participation in the life and ministry of the Church, and the implications of feminism for Christianity.

HC 206 – Sexuality in the Christian Tradition

A study of the views of sex, sexual identity, male and female roles, and marriage throughout Church history, as seen in major Christian thinkers, movements, and sects.

HC 207 – Christian Sexuality

The development of a positive theological understanding of sexuality, encompassing what it means to be human, to be sexual, to be Christian, to be moral.

HC 301 – Independent Study

An independent study project in the History of Christian Thought (theology, church history, ethics, etc.) to be supervised by a faculty member and approved by the Dean.

**RESIDENT COLLEGE
CURRICULUM OUTLINE
(cont'd)**

MINISTRY OF THE CHURCH

A total of nine required courses: the 100-level courses. The 200-level courses are electives.

MC 101 – Public Speaking

An introduction to the theory, principles, and practical aspects of oral communications.

MC 102 – Sermon Preparation

The theory and principles behind preparing sermons. A creative course in selecting, analyzing, and synthesizing materials for presentation in a sermon format. (Pre-requisite – MC 101).

MC 103 – Practice of Preaching

A practicum in preaching methods, including the delivering of sermons, critical listening skills, and selection of materials for presentation. (Pre-requisites – MC 101 and MC 102).

MC 104 – UFMCC Polity

The organization, structure, and government of the UFMCC. A survey of the history of the Fellowship, the growth of its theology, and the development of its By-laws. This course is required for the professional ministry of the UFMCC.

MC 105 – Pastoral Administration

The pastor's leadership role in managing and coordinating the church's organization and programs; in development of the congregation as a worshipping, witnessing, and working Christian community; in recruiting, training, and developing professional staff and volunteers; in pastor-board inter-relationship in the administration of the work of the people of God.

MC 106 – Christian Education

The nature of Christian education and nurture in the local church, the tools and materials available for lay education, and the practical experience of setting up a model educational program.

MC 107 – Worship, Sacraments, and Rites

An exploration of the meaning of worship and its place in church life; the elements of a worship service, the Church Year calendar, various styles of worship, and the meaning and practices of the sacraments and rites in the UFMCC. An emphasis on the role of clergy in leading and enabling worship.

RESIDENT COLLEGE
CURRICULUM OUTLINE
(cont'd)

MC 108 — Pastoral Counseling

An introduction to the pastoral role of counseling: the place of counseling in the total ministry of the church, the different types of counseling situations that a pastor faces, and the practical skills necessary for effective counseling.

MC 109 — Christian Outreach

The responsibility of churches and individual Christians to reach out and witness in both speech and action. Includes evangelism, social action, and service to human needs.

MC 201 — Advanced Preaching

An opportunity for students who have completed the MC 101-102-103 cycle of courses to further their abilities in preaching.

MC 202 — Parliamentary Law/Group Discussion

An introduction to parliamentary procedure and to skills for facilitating small groups. An emphasis on obtaining practical experience in leading and actively participating in business meetings, committees, and discussion groups. Recommended for lay delegates and Board of Directors, as well as for clergy and student ministers.

MC 203 — Pastoral Counseling Practicum

An opportunity for students who have completed MC 108 to further their abilities in counseling by using their skills in supervised situations.

MC 204 — Understanding Human Sexuality

An indepth study of the physical aspects of human sexuality, including the bodily mechanics of sex, sexual dysfunctions, reproduction, venereal disease, etc. An emphasis on how clergy can incorporate this knowledge into their counseling and teaching ministries.

MC 205 — Sexuality-Related Counseling

An opportunity to learn and practice counseling skills for sexuality-related situations: "coming out", gender identity, homophobia, relationships, sexual problems, etc.

MC 206 — Field Work Seminar

Practical experience in the setting of a local church or institution, to be supervised and evaluated by host pastor/chaplain and by STI faculty.

RESIDENT COLLEGE

CURRICULUM OUTLINE
(cont'd)

MC 207 — Prison Ministry

An introduction to the "whys" and "hows" of ministry within penal institutions. This is strongly recommended for anyone (lay or clergy) interested in any aspect of prison ministry.

MC 208 — Christianity and World Religions

A look at several of the world religions, such as Hinduism, Buddhism, Islam, and Judaism as compared with Christianity.

MC 301 — Independent Study

An independent study project in one of the several areas of Ministry of the Church, to be supervised by a faculty member and approved by the Dean.

RESIDENT COLLEGE: COURSES OFFERED FOR 1980-81 ACADEMIC YEAR

FIRST QUARTER, SEPTEMBER - NOVEMBER

- BI 101, "Introduction to the Bible" (the Rev. Nancy Wilson)
BI 201, "Old Testament History" (the Rev. Marjorie Ragona)
MC 101, "Public Speaking" (the Rev. Lynn Guerra)
MC 109, "Christian Outreach" (the Rev. Lucia Chappelle)

SECOND QUARTER, DECEMBER - FEBRUARY

- BI 207, "Paul and His Epistles" (the Rev. Bob Arthur)
HC 102, "The Early Creeds" (the Rev. Nancy Wilson)
MC 102, "Sermon Preparation" (the Rev. John Barbone)
MC 106, "Christian Education" (the Rev. Pepper Shields)

THIRD QUARTER, MARCH - MAY

- BI 211, "Sexuality and the Scriptures: Male and Female" (the Rev. Bob Arthur and the Rev. Marjorie Ragona)
HC 104, "Protestant Christianity" (the Rev. Nancy Wilson)
MC 103, "Practice of Preaching" (the Rev. John Barbone)
MC 202, "Parliamentary Law / Group Discussion" (the Rev. Lynn Guerra)

RESIDENT COLLEGE

1980-81 ACADEMIC CALENDAR

FIRST QUARTER, September - November, 11 weeks

Thursday, Sept. 4	5 - 7 PM, Registration for First Quarter 7 PM, Registration Night Program
Monday, Sept. 8	Classes start
Friday, Sept. 12	Last day to register
Friday, Oct. 10	Last day to drop a course without penalty
Monday, Nov. 17 - Thursday, Nov. 20	Final classes/exams
Friday, Nov. 21 - Sunday, Nov. 30	Inter-quarter break (includes Thanksgiving Week) -----

SECOND QUARTER, December - February, 11 weeks

Monday, Dec. 1	5 - 7 PM, Registration for Second Quarter 7 PM, Registration Night Program
Tuesday, Dec. 2	Classes start
Monday, Dec. 8	Last day to register
Monday, Dec. 22	Last day of classes before vacation
Tuesday, Dec. 23 - Sunday, Jan. 4	Christmas/New Year's Vacation
Monday, Jan. 5	Classes resume
Friday, Jan. 16	Last day to drop a course
Monday, Feb. 23 - Thursday, Feb. 26	Final classes/exams
Friday, Feb. 27 - Wed., March 4	Inter-quarter break (March 4 - Ash Wednesday) -----

THIRD QUARTER, March - May, 11 weeks

Thursday, March 5	5 - 7 PM, Registration for Third Quarter 7 PM, Registration Night Program
Monday, March 9	Classes start
Friday, March 13	Last day to register
Friday, April 10	Last day to drop without penalty
Friday, April 10 - Sunday, April 19	Easter Vacation (includes Holy Week)
Monday, April 20	Classes resume
Monday, May 25 - Thursday, May 28	Final classes/exams -----

CORRESPONDENCE COURSES (Program of Extended Studies)

STI has several courses in its curriculum available through correspondence. Each of these courses has ten lessons of home study, with reading assignments, study guides, and tests. Anyone may enroll in STI correspondence courses. The first step is to fill out a STI application form to become either a degree student or a non-degree student. Then specific courses may be requested. These are college-level courses, and two credits are given for completion of each one. For degree students these credits count toward graduation from STI. Non-degree students will receive a certificate of completion for each course they successfully finish, and the credits earned may be applied toward meeting the requirements for the licensed ministry in the UFMCC.

COST: From September 1980 to August 1981, each correspondence course costs \$50, which includes textbook(s), study guide questions, tests, and correction of tests at STI. Starting in September 1981, the cost will be \$60 per course. If a group of five or more people at one location wish to take the same course on the same time schedule, there is a \$10 reduction per participant. In addition Los Angeles area residents may enroll in one of STI's correspondence courses for a \$10 reduction if no postage costs to the Institute are involved (thus \$40 per course from September 1980 -August 1981).

Graduation from STI with a Bachelor of Theology degree is not possible through correspondence courses alone. Degree students must earn at least half of their 60 STI credits through Resident College courses. The STI faculty can recommend their correspondence courses as being of high caliber, but the caution must be made that no correspondence course can provide the benefits that class interaction does. Whereas fine for supplemental education, correspondence courses cannot comprise the whole of one's ministerial training.

Each correspondence course has ten lessons of home study. For each lesson there is a reading assignment and study questions, and then a test. As there is no set schedule, a student can advance at his/her own pace. It is recommended that a minimum of two lessons be completed each month to keep continuity and momentum in the course.

There are five courses in the STI curriculum presently being offered by correspondence:

BI 101, Introduction to the Bible

This is an introductory-level course that is designed to provide the student with the necessary background for an indepth study of the Scriptures. It is therefore strongly recommended that this course be taken before any other in Biblical Studies. There are two textbooks for this course: Bernhard Anderson's The Unfolding Drama of the Bible and William Barclay's Introducing the Bible.

BI 204, The Life and Teaching of Jesus

This is an introductory-level course based on Edward Bauman's The Life and Teaching of Jesus covering all four canonical Gospels. The aim of the course is to help the student discover what the earthly life of Jesus was all about and how he taught. The first half of the course explores Jesus' infancy and childhood, young adulthood, his short ministry, trial and execution, and his resurrection. The second half explores Jesus' teachings about God, the Kingdom or Dominion of God, reconciliation, new life, and his own role.

CORRESPONDENCE COURSES (cont'd)

BI 212, Sexuality and the Scriptures: Homosexuality

An intermediate-level course that deals with homosexuality and the Bible. The primary text is Tom Horner's Jonathan Loved David: Homosexuality in Biblical Times. Additional readings are authored by Michael England, L. Robert Arthur, and Jeffrey Pulling, three UFMCC clergy and STI faculty members who have researched the subject. The various passages used to condemn homosexuality are examined, and Biblical understandings of sexual relationships are presented.

HC 202, God

A course with a simple title but actually an advanced-level study in theology. It is based on the text Systematic Theology: A Historicist Perspective by Gordon Kaufman. The course is an attempt to explore God's revelation of God's nature and purposes. Several of the lessons are concerned with understanding the Trinitarian concept of God, traditionally referred to as "Father, Son, and Holy Spirit". God's creative activity and providence are also explored. The course ends with a look at the culmination of God's activity and purposes in the Kingdom or Commonwealth of God.

MC 104, UFMCC Polity

An intermediate-level course that takes an indepth look at the Universal Fellowship of Metropolitan Community Churches. It is a study of the history, development of doctrine and theology, government, and structure of the UFMCC. The texts include the By-Laws and several articles and papers written by persons in the Fellowship. This is an essential course for those preparing for the professional ministry and would be very helpful for those teaching membership classes, serving on a local Board of Directors, and representing a congregation as a delegate at conferences.

CORRESPONDENCE COURSE ENROLLMENT FORM

Name _____ Local congregation _____

Street address or P.O. Box _____

City, State/Province, & Zip _____

Please enroll me in the following correspondence courses:

() BI 101 () BI 204 () BI 212 () HC 202 () MC 104

Method of payment (please pay in U.S. funds):

- () total cost of \$50 per course is enclosed
- () half-payment of \$25 per course is enclosed
- () \$40 is enclosed for a member of a group study of five or more
- () \$40 is enclosed for a local student (when no postage costs involved)

If you are not already a degree student or non-degree student of STI, you must complete and send in an application for admission. See STI Catalog for "Student Classification" and "Requirements for Admission and Enrollment".

SAMARITAN SEMINARS (Program of Extended Studies)

STI offers a wide variety of one-day seminars, each lasting about six hours of class time. Following is a list of the five STI faculty members who teach seminars and the seminars they currently offer.

The Rev. L. Robert Arthur

- "Homosexuality and the Bible: An Evangelical View"
- "Workshop in Institutional Ministry"

The Rev. Jeffrey D. Pulling

- "Corporate Worship: Its Purpose and Flow"
- "Getting Ready to Preach: A Workshop in Exegesis and Sermon Preparation"
- "Holy Communion: Meal to Sacrament"
- "Homosexuality and the Bible: A Historical-Critical View"
- "Inclusive Language: Why and How"
- "The Lord's Prayer: A Biblical Study"

The Rev. Marjorie Ragona

- "Introduction to Feminist Theology"
- "What You Always Wanted to Know About Female Sexuality"

The Rev. James Sandmire

- "Church Management by Objective"
- "Ethics, Morality, and Relationships"

The Rev. Larry J. Uhrig

- "The Presence of the Word: A Preaching Workshop"

The Rev. Nancy Wilson

- "MCC and the Church Universal: Ecumenical Relations"
- "Operation Resurrection: A Model for Local Church Renewal"
- "Vocabularies of Faith: Ecumenical Theology"

Each Samaritan Seminar lasts approximately six hours. Cost is \$10 to audit, and \$20 for credit. Auditing students may participate as much or as little as they desire. Credit students are expected to actively participate in the full six hours. They will receive $\frac{1}{2}$ credit for completing the six hours and another $\frac{1}{2}$ credit for a follow-up paper or project to be assigned by the instructor. Credit students may be either degree students or non-degree students (see "Student Classification" in the STI Catalog).

If a District, local congregation, or group of congregations wishes to sign up for one of these Samaritan Seminars, they should contact the faculty member involved or the Rev. Pepper Shields at STI (Director of the Program of Extended Studies). The initial contact may be made with either but final scheduling must be approved by both the faculty member and Rev. Shields. Transportation costs and housing for the faculty member leading the seminar must be provided by the inviting body. This is in addition to the seminar fees charged to the students. Any exceptions to these financial arrangements must be made through Rev. Shields.

THE FACULTY

Dr. Ellis L. Larsen, Associate Professor of Church Administration, Director of the Course of Study School

The Reverend Rebecca Abts, Pastor
Wesley United Methodist Church
Hampstead, Maryland

Dr. David H. Andrews, Pastor
Concord-St. Andrews United Methodist Church
Bethesda, Maryland

Dr. Dewey M. Beegle, Professor of Old Testament

Dr. Tibor Chikes, Professor of Pastoral Care

The Reverend C. Douglas Cooney, Superintendent
Baltimore East District
Baltimore Annual Conference

Dr. Roy D. Morrison II, Professor of Philosophical Theology

Mrs. Gertrude Powell, Specialist and Consultant in Leadership Development, United Methodist Church

Dr. Robert R. Powell, Professor Emeritus of Christian Education

Dr. James H. Pyke, Professor of Missions and World Religions

Dr. Laurence H. Stookey, Professor of Preaching and Worship

Dr. Charles I. Wallace, Jr., Pastor
Mt. Zion United Methodist Church
Finksburg, Maryland

Dr. Charles E. Wolfe, Pastor
Shiloh-Dover United Methodist Churches
Hampstead, Maryland

ENGLISH PROFICIENCY

Communication of one kind or another is at the very heart of the Christian Gospel. It is imperative, therefore, that leaders in the church be able to communicate clearly and accurately as well as convey a worthwhile message. To aid in the process of developing clarity and accuracy, all new Course of Study students will be tested and required to take a course designed to enhance their proficiency in the use of the English language.

EXPENSES OF THE SCHOOL

Expenses of the School for the four weeks will be as follows:

Facilities Fees	\$ 50.00
Library and Registration Fees	15.00
Dormitory Room	120.00
Meals	195.00
Total	\$380.00

(The cost for two weeks will be \$190.00)

Meals will be obtained in the Seminary Refectory. The cost will include all meals except for Sundays when students will be responsible for their own and may eat wherever they desire.

The Division of the Ordained Ministry of the Board of Higher Education and Ministry of The United Methodist Church will pay the salaries of the teachers. All other expenses for each student will be paid by the Annual Conference Board of Ordained Ministry or by the student. Each should be prepared to pay the full amount at the time of registration. A Local Pastor attending the School should be:

- (1) A high school graduate;
- (2) Recommended by the District Superintendent;
- (3) Recommended by the Conference Board of Ordained Ministry.
- (4) An approved Candidate for the local ministry—having completed candidacy studies.

HOUSING AND ENROLLMENT

Enrollment of students desiring to live in the Seminary dormitory is limited to 95. Reservations for rooms should be made at once. Bed linen, blankets, pillows, and towels will be furnished by the school.

The Seminary has a few one bedroom apartments. NO CHILDREN CAN BE ACCOMMODATED. Apartments are available only to those who attend for the entire four weeks. The cost to be assumed by the individual, is \$250.00 for four weeks.

Use the enclosed application blank to apply for enrollment. Indicate your year in the Course of Study at the proper place on the blank. List the courses in which you will enroll. Secure the signatures of your District Superintendent and of your conference Registrar. Return the completed blank as soon as possible.

Credit for work completed will be forwarded to the Registrar of the Annual Conference involved to apply toward the completion of the Course of Study.



COURSE of STUDY SCHOOL OF THE UNITED METHODIST CHURCH

WESLEY THEOLOGICAL SEMINARY
4400 Massachusetts Avenue, N.W.
WASHINGTON, D.C. 20016

JUNE 30 TO JULY 25, 1980

COURSE of STUDY

SCHOOL

The Division of the Ordained Ministry of the Board of Higher Education and Ministry of The United Methodist Church is cooperating with the Seminary in making available to Local Pastors an opportunity for advancement in the Course of Study and in practical training in the work of the Christian ministry.

PLAN OF INSTRUCTION

COURSES

The five year Course of Study is offered with each student working in one year of the Course only. This permits smaller classes and intimate contact between instructors and students. It also allows students to pursue the courses in their regular order. The school will be conducted in two terms of two weeks each. Each student will enroll in two classes each term. Part-time pastors may attend either one or both terms.

BOOKS IN THE COURSE OF STUDY

Each student will read all of the books listed for the year before coming to the School. Certain books will be given special attention. However, all books should be brought to school for reference use. Students will prepare assigned work to be presented one month before the opening of the school. Those applying late should secure the study materials and complete as much as possible.

CLASSES

Each student is expected to attend *all* class sessions. Classes are held Mondays through Saturdays with the following exceptions: (1) No classes will meet Monday mornings either June 30 or July 14 because of registration; (2) no classes meet on Saturday afternoons; (3) and no classes at all will meet on Saturday, July 12, so that students may have a full weekend off between terms. Final sessions for the four weeks will meet Friday afternoon, July 25.

Registration will be on Monday, June 30, from 10:00 a.m. to 12:00 noon. Dormitory rooms may be occupied after 9:00 a.m. on June 30. Pastors attending the second term only will register on Monday, July 14 at 11:00 a.m.

FIRST TERM — JUNE 30-JULY 11

FIRST YEAR

The Pastor as Interpreter of the Bible—Rev. Abts
Beck, Brian: *Reading the New Testament Today*
Brueggemann, Walter: *The Bible Makes Sense*
Interpreter's One-Volume Commentary on the Bible
The Pastor as Caring Person—Dr. Chikes
Oates, Wayne E.: *The Christian Pastor*

SECOND YEAR

People of God: Israel—Dr. Wolfe
Anderson, Bernhard W.: *Understanding The Old Testament*
Interpreter's One-Volume Commentary on the Bible
Preaching—Dr. Stookey
Fant, Clyde E.: *Preaching for Today*
Hoefler, Richard C.: *Creative Preaching and Oral Writing*
Stookey, Laurence H.: *Living in a New Age*

THIRD YEAR

Exploring Our Theological Heritage: United Methodism—Dr. Wallace
Norwood, Frederick A.: *The Story of American Methodism*
Outler, Albert, ed.: *John Wesley*
The Book of Discipline of The United Methodist Church
Evangelism—Dr. Andrews
Fackre, Gabriel: *Word in Deed: Theological Themes in Evangelism*
Fackre, Gabriel: *Do and Tell: Engagement Evangelism in the '70's*
Hunter, George G., III: *The Contagious Congregation*
Outler, Albert: *Evangelism in the Wesleyan Spirit*

FOURTH YEAR

Methodist History and Doctrine—Dr. Wallace
Outler, Albert, ed.: *John Wesley*
Norwood, Frederick A.: *The Story of American Methodism*
The Book of Discipline of The United Methodist Church
Evangelism—Dr. Andrews
Outler, Albert: *Evangelism in the Wesleyan Spirit*
Walker, Alan: *The New Evangelism*

FIFTH YEAR

Current Religious Thought—Dr. Morrison
Horden, William E.: *A Layman's Guide to Protestant Theology*
Bonhoeffer, Dietrich: *The Cost of Discipleship*
A book in "black theology" by J. Deotis Roberts,
James Cone or Major Jones
Mellert, Robert B.: *What is Process Theology?*
Webber, Robert: *Common Roots: A Call to Evangelical Maturity*
Preaching—Rev. Cooney
Read, David H. C.: *Sent From God*
Abbey, Merrill: *Living Doctrine in a Vital Pulpit*
The Book of Discipline of The United Methodist Church
or
White, R. E. O.: *A Guide to Preaching*
Pennington, Chester: *God Has a Communication Problem*

SECOND TERM — JULY 14-JULY 25

FIRST YEAR

The Pastor as Theologian—Dr. Larsen
Aulen, Gustaf: *The Faith of the Christian Church*
Guthrie, Shirley: *Christian Doctrine*
Harvey, Van A.: *Handbook of Theological Terms*

The Pastor as Leader of Worship and Preaching—Dr. Stookey
Book of Hymns of The United Methodist Church (1966)
Book of Worship of The United Methodist Church (1964)
The Lord's Supper: An Alternate Text (1972)
Baptism, Confirmation, and Renewal: An Alternate Text (1976)
Word and Table: A Basic Pattern of Sunday Worship for United Methodists (1976)
Farmer, H. H.: *Servant of the Word*
Moyer, J. Edward: *The Voice of His Praise*

SECOND YEAR

Exploring Our Theological Heritage: Early Church and Reformation—Dr. Wallace
Bainton, Roland: *Christendom: A Short History of Christianity and its Impact on Western Civilization*, 2 vols.
Lohse, Bernhard: *A Short History of Christian Doctrine*
Christian Education—Dr. and Mrs. Powell
Cully, Iris V.: *Christian Child Development*
Eastman, Frances W. and Goddard, Carolyn E.: *Reclaiming Christian Education*
Foundations for Teaching and Learning
Furnish, Dorothy J.: *Exploring the Bible with Children*
Planbook for Leaders of Children; Planbook for Leaders of Youth; Planbook for Leaders of Adults

THIRD YEAR

People of God: Church—Dr. Wolfe
Minear, Paul S.: *Images of the Church in the New Testament*
Interpreter's One-Volume Commentary on the Bible
Christian Education—Dr. and Mrs. Powell
Cully, Iris V.: *Christian Child Development*
Eastman, Frances W. and Goddard, Carolyn E.: *Reclaiming Christian Education*
Foundations for Teaching and Learning
Furnish, Dorothy Jean: *Exploring the Bible with Children*
Planbook for Leaders of Children; Planbook for Leaders of Youth; Planbook for Leaders of Adults

FOURTH YEAR

Bible—Theological—Dr. Pyke
Interpreter's One-Volume Commentary on the Bible
Pastoral Care—Dr. Chikes
Oates, Wayne E.: *The Christian Pastor*

FIFTH YEAR

Bible—Exegetical—Dr. Beegle
Interpreter's One-Volume Commentary on the Bible
Preaching—Rev. Cooney
Read, David H. C.: *Sent From God*
Abbey, Merrill: *Living Doctrine in a Vital Pulpit*
The Book of Discipline of The United Methodist Church
or
White, R. E. O.: *A Guide to Preaching*
Pennington, Chester: *God has a Communication Problem*

NEW AND NOTEWORTHY BOOKS

EMBODIMENT: AN APPROACH TO SEXUALITY AND CHRISTIAN THEOLOGY

James B. Nelson (Minneapolis: Augsburg Publishing House, 1978) 303 pp., indexes, softcover, \$5.95.

There are now, at long last, a number of good works on human sexuality in Christian perspective. There are an even larger number of extraordinarily awful ones. This book is the best of the good ones. A careful reading of a sentence early on in the book lets us in on what follows: There is "the need to move beyond the traditional confines of 'sexual ethics' into sexual theology which takes seriously the human sexual experience in our time and place as an arena for God's continuing self-disclosure at the same time that it takes seriously the implications of Christian faith for our sexual lives." (p. 16) So the book is what the title says it is: "embodiment" (an incarnational understanding of self, world, and God) is the key term for doing theology and ethics and is here brought to bear on the full range of issues we engage as sexual beings.

Read this book as the best writing on sexuality treated in Christian perspective. And read it for the suggestiveness it carries, that human sexuality holds its own clues for understanding God as well as self and world. But read it also as a splendid example of how empirical studies, ethical method and theological perspective can all be brought together helpfully for any major issue before us.

Larry L. Rasmussen

Professor of Christian Social Ethics

LIGHTEN OUR DARKNESS: TOWARD AN INDIGENOUS THEOLOGY OF THE CROSS

Douglas John Hall (Philadelphia: Westminster Press, 1976) 253 pp., index, hardcover, \$10.95.

"The subject of this book is the failure of a people and the courage that can come to those who contemplate this failure in the perspective of the cross. The people are the North Americans." (Preface, p. 15) The "failure" is, for Hall, the actual triumph of the image of humanity that North American culture has embraced; namely, humanity as master. The grand experiment at being technocratic masters of nature, with history going our way, has "succeeded" --and it has put us on the walking edge of innumerable quagmires today. Christian faith, over two centuries, has been almost totally acculturated around this American success story and, as a consequence, stands as much in need of transformation as does the culture in general. Hall, after offering one of the most penetrating critiques in the theology of culture to come along since those of Niebuhr and Tillich, presents the beginnings of an alternative: an indigenous theology of the cross. It is a theology of judgment and hope, of courage and guidance in the darkness, and it comes with a quiet power for a most appropriate moment in our history.

Larry L. Rasmussen

Professor of Christian Social Ethics

THEOLOGY IN A NEW KEY: RESPONDING TO LIBERATION THEMES

Robert McAfee Brown (Philadelphia: Westminster Press, 1978) 212 pp., biblio., indexes, softcover, \$6.95.

Professor Brown has an unusual ability to write serious theology in a lucid and entertaining style. Although this book is written primarily for ministers, seminarians and professional church workers, it can be read with profit by educated laity. It is essentially a white North American's response to themes of liberation theologies, especially those emanating from Latin America, and it provides an informative introduction to what liberation theologians are saying, as well as some forthright suggestions for how North American churches should respond to the challenges of our oppressed neighbors in the Third World.

Theology in a New Key is a book I can heartily recommend for widespread study among church groups who are interested in the most powerful currents in contemporary theology. It will prick our consciences, reorient our understanding of mission, and help us develop a theology of "letting go."

John D. Godsey

Professor of Systematic Theology

THE PASSION FOR LIFE: A MESSIANIC LIFESTYLE

Jurgen Moltmann (Philadelphia: Fortress Press, 1978) 128 pp., hardcover, \$5.95.

HOPE FOR THE CHURCH: MOLTMANN IN DIALOGUE WITH PRACTICAL THEOLOGY

Theodore Runyon, ed. (Nashville: Abingdon, 1979) 144 pp., hardcover, \$6.95.

Both of these books, which are aimed at ministers, seminarians and professional church workers, show how Jurgen Moltmann's theology of hope is primarily concerned with the renewal of the congregational life of Christians. In The Passion for Life Moltmann argues that church-without-community offers no solution to the dehumanizing problems engulfing humanity today and that the only effective antidote is the development of a congregational lifestyle that is messianic--a community not just for but of the people, a church "from below" that identifies itself with Christ in living for others. Hope for the Church brings Moltmann into dialogue with four American theologians representing the traditional practical disciplines of pastoral care, preaching, religious education and Christian social witness. Together they explore Moltmann's thesis that the local congregation is the future of the church.

Together or singly these works would be excellent study books for groups of ministers or professional church workers. They demonstrate how a theology of hope can transform the church.

John D. Godsey

Professor of Systematic Theology

THE PROPHETIC IMAGINATION

Walter Brueggemann (Philadelphia: Fortress Press, 1978) 127 pp., softcover, \$4.95.

If you want a provocative work of biblical theology that is filled with sermon material and readable enough for use in a lay study group, then buy this book. Brueggemann is one of the most creative biblical theologians working today.

Brueggemann develops the notion of prophetic imagination as the ability of the prophets to join memory (past) to hope (future) in a way that transforms the present. The result is an understanding of the prophets and Jesus as the representatives of an alternative consciousness to the cultures of their times. The thesis is that prophetic ministry is the continued representing of that alternative consciousness for our own time. Brueggemann's special gift is in seeing the larger inter-related themes of biblical theology. You would not find a discussion of each prophet here--there are 20 books available to do that--but you will gain some new understandings of the prophetic movement, and it will inform your own prophetic ministry.

Bruce C. Birch

Professor of Old Testament

INTRODUCTION TO THE OLD TESTAMENT AS SCRIPTURE

Brevard S. Childs (Philadelphia: Fortress Press, 1979) 688 pp., index, hardcover, \$28.50.

This is one of those rare books that commands the attention of a whole field of study; it is the magnum opus of one of the major Old Testament theologians of our time. It is also unique, in that it represents an approach not taken by others.

Childs wants to discuss the issues of Old Testament study from the viewpoint of the canon. For him the Old Testament is

not just source material for Israelite history and religion; these books were claimed by the early Christian and Jewish communities as scripture. Hence, any introduction to the issues of interpreting a book must take seriously this claim in understanding the final form of the text.

This is not a book for beginners, but it will become a standard reference for all serious students of the Old Testament. An opening section discusses the importance of canon as basic to biblical theology, followed by a chapter on each book of the Old Testament. Each chapter has three sections: Historical Critical Problems; The Canonical Shape of the Book; Theological and Hermeneutical Implications. For the pastor, the third sections are worth the price of the book alone.

Do not be scared off by the price of this book. Ask your mother to give it to you for your birthday, if you cannot bring yourself to spend the money.

Bruce C. Birch

Professor of Old Testament

THE PAST, PRESENT, AND FUTURE OF BIBLICAL THEOLOGY

James D. Smart (Philadelphia: Westminster Press, 1979) 162 pp., biblio., softcover, \$7.95.

Ministers who have followed the "crisis in biblical theology," as described in Brevard Childs' 1970 book by that title, will be interested in Smart's criticisms of Childs, especially the author's attention to the broader (European) and older context of biblical theology and the observation that there was never a genuine consensus among American scholars to justify Childs' designation of a "movement" here.

Those who have not followed the debates of the past decade will be rewarded by the brief summaries of positions taken by dozens of familiar biblical theologians, including Bultmann, Cullman, Käsemann, Anderson, Minear, and especially Childs, Wright, Barr, Beker and Stendahl.

In the later chapters Smart gives special attention to the problems and possibilities offered by recent approaches to biblical hermeneutics, to the relationship of revelation, tradition and history, and to that between biblical theology and systematic theology. He concludes with the way he sees biblical theology moving toward "The Uncertain Future."

The book is highly recommended for historical review of biblical theology in the past decade and as a basis for evaluating biblical studies in the '80s. It should be especially appropriate for an ecumenical study group among ministers.

James T. Clemons

Professor of New Testament

THE HISTORY OF THE EVANGELICAL UNITED BRETHREN CHURCH

J. Bruce Behney and Paul Eller (Nashville: Abingdon, 1979) illus., index, hardcover, \$17.95.

The publication of this volume will benefit both constituencies in the United Methodist Church--the "former E.U.B.s" and the "former Methodists" in our midst. The one group will be able to look at a full modern treatment of Otterbein, Boehner and Albright and their spiritual descendants and see them given their due. The other group will have the opportunity of further enriching their heritage with the inclusion of a tradition that goes back to the Calvinist, Radical and Lutheran branches of the Continental Reformation. Sixteen pages of pictures and maps, a good index and useful notes enhance the worth of this book. Not everyone will require the detail exhibited here (Norwood's Story of American Methodism supplies the most important material), but it will be an indispensable reference alongside the 3-volume History of American Methodism and deserves a spot in every church library and on the shelf of anyone seriously interested in the United Methodist tradition.

Charles I. Wallace, Jr.

Adjunct Lecturer in Church History

JOHN WESLEY

Stanley Ayling (Cleveland, Ohio: Collins, 1979) 350 pp., biblio., index, hardcover, \$12.95.

Of the various books on John Wesley published over the past five years, Stanley Ayling's is unquestionably the best. Ayling possesses a mastery of 18th-century England, having published works on George III and William Pitt. The author makes no claims to startling new discoveries about Wesley. Why, then, another new book on Wesley? Ayling's Wesley reveals seasoned scholarship,

balanced judgment, and a delightful sense of wit. At the same time, the scholarship does not inhibit the flow of the Wesley story. This is solid reading but never "heavy going," and the even-handed account of Wesley will stand the test of time. Theologically, Ayling's interpretation of Wesley is closer to the real Wesley than recent American attempts, which often are filtered through the theological lenses of 19th-century American revivalism. The nuances of Wesley's thought on points such as prevenient grace hardly "made it" across the Atlantic. I suspect that Ayling is as close to the "real Wesley" as any interpretation we will read in a long time.

James C. Logan

Professor of Systematic Theology

INNER GROWTH/OUTER CHANGE: AN EDUCATIONAL GUIDE TO CHURCH RENEWAL

John H. Westerhoff, III (New York: Seabury Press, 1979) 164 pp., softcover, \$4.95.

John Westerhoff continues to write what he calls "tracts for the times." His books are written in a highly readable style that makes them a particularly good resource for both laypeople and clergy alike. Yet, Westerhoff's research is well grounded both theologically and educationally, and therefore can also be used appropriately at the seminary level.

Inner Growth/Outer Change is particularly representative of Westerhoff's tracts: it is deliberately provocative in order to incite discussion. Moreover--because fully one third of the book contains specific models for learning--it can be used not only as a discussion starter but as a resource for educational design.

Nevertheless, the book also marks a significant turning point in Westerhoff's work. While his starting point in previous volumes (Most recently Will Our Children Have Faith? and Learning Through Liturgy) has been "nurturing theory," this book is self-consciously "Christocentric." That is to say, Westerhoff has chosen in this volume to begin his reflections on religious education from the theological standpoint of Christology, rather than the social science viewpoint of intentional socialization.

On the grounds of usability, readability and significance, therefore, this volume is well worth close attention.

Susan B. Thistlethwaite

Asst. Professor of Christian Education

GROWTH COUNSELING

Howard Clinebell (New York: Abingdon, 1979) 204 pp., index, hardcover, \$7.95.

NONEXIST COUNSELING: HELPING WOMEN AND MEN REDEFINE THEIR ROLES

Cecilia H. Foxley (Dubuque, Iowa: Kendall/Hunt, 1979) 309 pp., index, softcover, \$8.95.

STRESS, POWER AND MINISTRY

John C. Harris (Washington, D.C.: Alban Institute, 1977) 185 pp., softcover, \$6.50.

THE MORAL CONTEXT OF PASTORAL CARE

Don S. Browning (Philadelphia: Westminster Press, 1976) 144 pp., hardcover, \$8.95.

Growth Counseling is a systematic development of Clinebell's position, using Maslow and self-development themes. He allies hope and intentional striving with the possibilities that the pastor, church and Christian faith open up to people. Nonexist Counseling is a very good introduction to inclusive counseling. The author makes the reader aware of how much the mental health movement has defined maturity in masculine terms and attempts to correct the bias of the counselor to enable working with clients toward liberation. In Stress, Power and Ministry, an Episcopal priest describes and analyzes the sources of stress between pastors and congregations. Using case material, he discusses leadership themes and shows clergy how to unlock the power inherent in congregations when persons become free to work together. Browning, in his thoughtful tracing of The Moral Context of Pastoral Care to the Old Testament prophets and teachers, develops a contemporary model of moral inquiry to enable the pastor to make judgments and to help a congregation set standards in a culture that is adrift morally.

Charles W. Stewart

Professor of Pastoral Theology

Wesley Theological Seminary Bookstore
4400 Massachusetts Ave. N.W.
Washington, D.C., 20016
(202) 363-2171



SAMARITAN THEOLOGICAL INSTITUTE

5300 Santa Monica Boulevard, Suite 104, Los Angeles, CA 90029 + (213) 464-5106

October 8, 1979

To: STI faculty members

From: STI Dean, the Rev. Jeff Pulling

Dear friends,

This is to fill you in with what is going on and to ask your assistance in some matters. Pepper Shields is working out wonderfully as our Registrar-Secretary. We are getting so much more done now and in a more organized fashion. One of our Fall projects is getting out a newsletter, EQUIP YOURSELF!, to all clergy, ministerial students, deacons, etc. in the Fellowship. It will include educational resources and opportunities, info about 1980 Ministers Conferences, info about 1980 proficiency exams, etc. Any suggestions that you have for the newsletter would be much appreciated. We hope to get it out in November, and then another issue sometime in the Spring.

I am trying to get an extension program going in Northern California (partly stimulated by my romantic affair in San Francisco - God works in wonderful ways). To get something started, I will do my Holy Communion seminar in San Francisco, Nov. 17, and in Sacramento, Nov. 24. There are now six MCC's in the greater Bay area and two more in Northern California, and so there should be a market for STI instruction there. What ideas and suggestions do any of you have? Are any of you interested in doing seminars or intensive courses in the SF area, or elsewhere?

I still have not received the Faculty Questionnaire back from John Barbone, Lucia Chappelle, Marge Ragona, Jim Sandmire, Bob Twar, and Nancy Wilson. Please fill it out and send it in.

This Fall I have been working on compiling a bibliography for ministerial students and clergy. We have gotten so many requests for such a comprehensive bibliography that I decided this is the time to do it. I have completed a first draft (which you will find enclosed) which are the worthwhile books that I am familiar with in each of the areas. Please write in books that you would recommend for each subject area if they are not already listed. If you need more room than the space I left, draw an arrow and write on the back of that page. For the books that are listed, put a check (✓) before the ones that you agree with. Put an X before those you disagree with (you think they should not be on the recommended bibliography). And leave blank those you do not know or are unsure about. Be sure to include author, title, publisher, and copyright date for all books you add. Please make this a joint faculty effort; I do not want this to be a Pulling bibliography. I need your bibliography back by Nov. 9. Please make an effort to spend some time on this before then.

For those of you who have agreed to work on the Proficiency Exams for March 1980, you will soon receive a status report on the exam(s) in your area(s). This will include a copy of last year's exam, suggestions from MCAC and last year's faculty readers for revision, and progress made so far. The first drafts of the 1980 exams need to be

submitted to the MCAC subcommittee on standards in January, and so we do not have much time.

Thanks for all that you have given of yourselves to STI. Samaritan is slowly improving each year and gaining respect. This Fall we have resident students from Florida, Colorado, Ohio, Alaska, and Indiana, as well as California. Our Fall courses are going great - 15 resident students.

As far as courses in residence for the remainder of this academic year, the following are definite.

WINTER QUARTER

Arthur - "OT Hebrew, Second Quarter"
Wilson - "The Church Through History"
Pulling - "Ethical Principles"
Conrad - "Pastoral Counseling"

(Bob Martel was supposed to teach "OT History" for Winter Quarter, but I have not been able to get hold of him in several months now - don't know what happened to him)

SPRING QUARTER

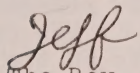
Arthur - "OT Hebrew, Third Quarter"
Pulling - "Ethical Problems"
Barbone (assisted by Wilson and Pulling) - "Worship, Sacraments, Rites"
Conrad - "Pastoral Counseling Practicum"

I am open to other courses being taught this year, but I need your Faculty Questionnaires back to determine your interests and competencies.

Our new faculty member Paula Schoenwether is doing private tutoring in English composition now. If you notice that any of your students need help in this area, please speak to me about it. We also hope to have Paula work on a Practicum in Church Publications with the IN UNITY staff, whoever that ends up being.

Take care. Let me know your ideas. The new way that I am describing Samaritan these days is a ministry equipping center for the UFMCC. That gives us much flexibility and latitude. How do we enable people to serve in the unique ministries of the UFMCC?

Yours in faith, in hope, in love,



The Rev. Jeffrey D. Pulling, Dean

Joyful Worship in the Midst of Danger

+ IT WAS the first time I had ever been frisked on the way into a Sunday morning worship service. "Why?" I asked the guard, who told me that the pastor regularly receives telephone threats against his life. It was also the first time I had ever witnessed so much gratitude for grace, so much sheer delight in being Christian. As soon as the piano and organ started, the vast congregation began to clap reverently, rhythmically, joyfully.

The day was August 19, 1979. The place: a ballroom seating 3,000 people in a Los Angeles hotel. The occasion: the ninth general conference of the Universal Fellowship of Metropolitan Community Churches. The preacher whose life is always under threat is Troy Perry, founder of UFMCC and author of *The Lord Is My Shepherd and He Knows I'm Gay*.

The songs were the old gospel ones familiar to most Christians, especially to evangelicals: "He Lives," "Blessed Assurance," "Joyful, Joyful, We Adore Thee" — all sung with tremendous exuberance. I noticed a large section of deaf people, who were able to sing in their hearts because the words were being signed to them by a corps of enthusiastic men and women. (There must be deaf people who'd like to attend many other congregations. Why is it that in all my travels, the only two times I've seen sign-language translation have been in gay Christian congregations? Do people have to be oppressed themselves before they make provision for other deprived persons?)

Throughout the entire service, any statement of solidarity with Hispanics or the elderly or the poor or any other oppressed group was greeted with strong applause. These people know in their own pulses, I realized, that an attack on the freedom and dignity of anyone is an attack on everyone!

The sermon was the good old-fashioned gospel kind, urging the acceptance of redemption, and faith in God's unconditional love. The only difference was that in this church, gay people were free to attend openly, without one plea except that Christ had died for them. And they came — several thousand strong — to take communion and to affirm their oneness in Christ Jesus.

Together we sang the Lord's Prayer — and how fervently it was sung, with ten or 15 people translating into sign language, their hands and bodies full of the same yearning after God that I could hear in the voices all around me. No sooner had we finished lifting ourselves toward the Lord than Troy

Perry quietly asked us to check under our chairs for any strange packages. The hotel had received a bomb threat. "But we will continue worship as usual," he announced; and again the audience broke into happy applause.

It was enough to make any Christian think some long and sober thoughts. This was the most grateful celebration of Christ I had ever attended, yet it was threatened by hatred on every hand. During the sermon, Perry mentioned that in 1973 four MCC church buildings had been destroyed by arson — in Los Angeles first, then in Nashville, San Francisco and finally in New Orleans. So cunningly was the New Orleans fire set that 30 people, including the pastor, lost their lives. A city official joked at the time that there would be no problem about what to do with the bodies: "We can just put them in fruit jars."

On the very heels of recounting this calamitous history, Troy Perry cried out, "But we praise the Lord that through all this we have been drawn closer to Christ and to each other" — and again, that celebrative applause! ("We are troubled on every side, yet not distressed. . . persecuted, but not forsaken; cast down, but not destroyed. . .").

When the new elders were installed to make up a ruling body of four men and four women, the entire congregation was invited to reach toward the altar to share in the blessing. I did so, and was surprised to feel the palms of my hands growing warm, even hot, with the spiritual energy in that place. (Why was I surprised? Don't we Christians really believe in the presence of God in our midst? Could that be why so many of us are powerless?)

Years ago I was told that if I wanted to see what the Holy Spirit is doing among gay Christians, I ought to visit the Metropolitan Community Church in Los Angeles. For one reason or another (homophobia, perhaps?) I never bothered to do it. Now at last I have experienced what it is like to worship the Lord among a persecuted people, and I have seen the Spirit in action there. Ever since, I have known that I must make this statement to my Christian sisters and brothers everywhere:

God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ, we shall be saved, even as they [Acts 15:8-11].

What grace will break forth among us all when we stop building walls of hostility between ourselves and other people who are loved by the Holy Spirit!

VIRGINIA RAMEY MOLLENKOTT.

copy to Marge Ragone

BIBLIOGRAPHY OF BOOKS RECOMMENDED BY
THE FACULTY OF SAMARITAN
THEOLOGICAL INSTITUTE

(FOR THE CLERGY AND MINISTERIAL STUDENTS OF THE UFMCC)

Copy to Marge Kagan

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THE BIBLE (as a whole)

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Section 1. The purpose of this act is to provide for the establishment of a

commission to study and report on the feasibility of establishing a

statewide system of public libraries.

Section 2. The commission shall be composed of seven members, to be

appointed by the Governor, to serve for a term of three years.

Section 3. The commission shall hold its first meeting on or before

the first day of January, 1967, and shall report to the Governor

on or before the first day of January, 1968.

Section 4. This act shall take effect immediately.

Section 5. The Governor is authorized to execute this act.

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EQUIP YOURSELF



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No. 1 November, 1979

A periodical of Samaritan Theological Institute for those preparing for and those engaged in the ministries of the UFMCC, both lay and professional. The purpose of this Newsletter is to make you aware of educational opportunities and resources available. While STI attempts to screen each of the seminars and conferences announced here, we cannot guarantee the educational quality of any except our own. Feedback is encouraged, as well as suggestions for future input.

If you know someone preparing for or engaged in the ministries of the UFMCC who would benefit from receiving EQUIP YOURSELF, please send us their name and address and we will add them to the mailing list.

HOW CAN STI HELP YOU?

Samaritan Theological Institute is a ministry equipping center for the UFMCC. At the Institute's facilities in Los Angeles there is a resident program of courses in the three areas of Biblical Studies, History of Christian Thought, and Ministry of the Church. To serve the Fellowship at large, there is an extension program of correspondence courses for individuals and groups, and seminars and intensive courses offered upon request for groups. For more information see the articles in this newsletter on correspondence courses, seminars, and intensive extension courses.

The primary focus of STI instruction is preparing students for the professional ministry, but STI courses and seminars have also been taken by UFMCC clergy as continuing education to increase their knowledge and skills. In addition many UFMCC laypeople have enrolled in Samaritan seminars and courses for their own edification and Christian growth and to prepare themselves for their lay ministry. Specifically designed for laypeople is EXCEL, a lay program sponsored by STI for Christian renewal within the UFMCC.

Other services that STI provides include:

- a bookstore (see article in this newsletter)
- a library of over 3000 volumes and various periodicals
- administration and evaluation of the UFMCC proficiency exams for licensing candidates (see article in the newsletter on 1980 exams)
- evaluation of the academic records of licensing candidates (upon request)
- a bibliography of books recommended for ministerial students and clergy by the STI faculty (see article in this newsletter)
- essays by STI faculty and copies of ordination theses of UFMCC clergy (a complete list is available upon request)

For more information contact Samaritan Theological Institute, 5300 Santa Monica Blvd., Suite 104, Los Angeles, CA 90029, (213) 464-5100.

Dean -- The Rev. Jeffrey D. Pulling

Registrar -- The Rev. Pepper Shields

1980 UFMCC MINISTERS' CONFERENCES

The Board of Elders have announced the Ministers' Conferences for 1980. The Western Ministers' Conference will be held April 15 - 18 in Northern California, and the Eastern Ministers' Conference will be in June or July in Toronto, Ontario.

The two Samaritan Seminars at both conferences will be "The Presence of the Word: A Preaching Workshop" led by the Rev. Larry Uhrig (Pastor, MCC Washington) and "The Lord's Prayer: A Model for Praying" led by the Rev. Jeffrey Pulling (Dean of STI). There will be no additional charge for conference participants to take these seminars for either audit or credit. The credit option is for clergy who are officially enrolled students of STI (extension or resident) and who do a follow-up paper or project to the seminar.

1979 -- 1980 LITURGICAL CALENDAR AVAILABLE

Copies of the new 1979 - 1980 Liturgical Calendar are now available and may be ordered through STI or by writing: Church Services, UFMCC Offices, Suite 304, 5300 Santa Monica Blvd., Los Angeles, CA 90029. The calendar, in addition to being a guide to the Church year and an explanation of the seasons and colors of the Church, includes special days of memorial and celebration unique to UFMCC. An invaluable tool for clergy and laity involved in planning the worship and activity of the congregation.

COMPREHENSIVE BIBLIOGRAPHY AVAILABLE

The faculty of STI have put together a bibliography of books recommended for ministerial students and clergy. The bibliography is broken down into the following areas: The Bible (as a whole); Biblical Commentaries; Bible Dictionaries; Old Testament; New Testament; Sexuality and the Scriptures -- Male and Female; Women and Christianity; Homosexuality, the Bible, and the Church; Homosexuality -- Gay Men and Lesbians; Christian Sexuality; Sexuality; Church History; Theology and History of Christian Thought; Ethics, Church and Society; Prayer; Worship; Preaching; Pastoral Counseling and Pastoral Care; The Church's Life, Ministry, and Administration.

This bibliography is available from STI for \$2.00.

STI FACULTY-ESSAYS

The following essays by faculty of Samaritan Theological Institute are available from the Bookstore at STI:

- Barbone, John, "Christian Love Covenants and the Procreative Process" (\$.50)
- Pulling, Jeffrey, "Adam and Eve: A Story For All Time" (\$.50)
- Pulling, Jeffrey, "Ecclesiastes: Meaning in Futile Times" (\$.25)
- Pulling, Jeffrey, "God: An Inclusive Trinity" (\$.50)
- Pulling, Jeffrey, "Homosexuality and the Bible" (\$.50)
- Pulling, Jeffrey, "The Image of Light in John's Gospel" (\$.50)
- Pulling, Jeffrey, "Inclusive Language" (\$.25)
- Pulling, Jeffrey, "Jesus and Sexuality" (\$.25)
- Pulling, Jeffrey, "A Response to the Pauline Charges About Homosexuality" (\$.25)
- Pulling, Jeffrey, "Toward More Effective Sermons" (\$.25)
- Pulling, Jeffrey, "What Is the Bible?" (\$.25)
- Uhrig, Larry, "The Veil of the Temple" (\$.25)
- Wilson, Nancy, "By What Authority?" (\$.50)
- Wilson, Nancy, "God Was In Christ" (\$.25)

THIRTEEN SAMARITAN SEMINARS AVAILABLE

STI makes available to the Fellowship at large one-day seminars. The seminars currently available are taught by faculty members: the Rev. L. Robert Arthur, the Rev. Jeffrey Pulling, the Rev. James Sandmire, and the Rev. Elder Nancy Wilson.

The seminars include:

- "Homosexuality and the Bible: An Evangelical View" (Arthur)
- "Workshop in Institutional Ministry" (Arthur)
- "Corporate Worship: Its Purpose and Flow" (Pulling)
- "Getting Ready to Preach: A Workshop in Exegesis and Sermon Preparation" (Pulling)
- "Holy Communion: Meal to Sacrament" (Pulling)
- "Inclusive Language: Why and How" (Pulling)
- "The Lord's Prayer: A Model for Praying" (Pulling)
- "Ethics, Morality, and Relationships" (Sandmire)
- "Church Management by Objective" (Sandmire)
- "MCC and the Church Universal: Ecumenical Relations" (Wilson)
- "Operation Resurrection: A Model for Local Church Renewal" (Wilson)
- "Vocabularies of Faith: Ecumenical Theology" (Wilson)

Each Samaritan Seminar lasts approximately four hours. Cost is \$5 to audit and \$10 for credit. The credit option is for officially enrolled students of STI (extension or resident) who may receive one credit for each seminar they complete with a follow-up paper or project.

If your District, local congregation, or group of churches wishes to sign up for one of these Samaritan Seminars, contact the Rev. Jeffrey Pulling, Dean of STI. Transportation costs and housing for the faculty member leading the seminar must be provided by the inviting body. An additional honorarium is not necessary.

UPCOMING SEMINARS AND CONFERENCES

- LESBIAN AND GAY SEMINARIANS CONFERENCE will be held at Harvard Divinity School in Cambridge, Massachusetts, November 8-11. The theme for this four-day gathering is "We Are a People". It will feature panels and workshops designed by and for gay and lesbian seminarians. For more information contact Joy Christi Przeworski or the Rev. Gordon Hayes Duggins, Harvard Divinity School, 45 Francis Ave., Cambridge, MA 02138.
- "HOLY COMMUNION: MEAL TO SACRAMENT", a Samaritan Seminar led by the Rev. Jeffrey Pulling, will be held three times in California: Saturday, November 17 at MCC San Francisco, 11:00 AM - 4:00 PM (with one-hour break); Saturday, November 24 at MCC Sacramento, 11:00 AM - 4:00 PM (with one-hour break), and Sunday, December 2 at MCC in the Valley, North Hollywood, in the afternoon at the close of the South-west District Conference. This seminar will cover the Biblical roots of Holy Communion, its historical development, the theological interpretations that have been given to this sacrament, and its practical use in the UFMCC today. The seminar is open to everyone, clergy and laity. Cost is \$5 to audit, and \$10 for credit. The credit option is for officially enrolled students of STI, extension or resident.
- "THE BIBLE AND HOMOSEXUALITY," a workshop led by the Rev. Michael England, Minister of Christian Education at MCC San Francisco, will be held Saturday, December 15, 10:00 AM - 3:00 PM (with 45 minute lunch break), at MCC San Francisco, 150 Eureka Street. The workshop is free of charge. The text, *The Bible and Homosexuality* authored by England, costs \$2.50.
- "SPIRITUAL HEALING IN THE CHURCH", a workshop for clergy and interested laity, at KOINONIA in Stevenson, Maryland (convenient to Washington, D.C.) January 13-19. For a descriptive brochure: write or call KOINONIA, 1400 Greenspring Valley Road, Stevenson, Maryland, (301) 486-6262.
- "GETTING READY TO PREACH: A WORKSHOP IN EXEGESIS AND SERMON PREPARATION", a Samaritan Seminar led by the Rev. Jeffrey Pulling, Saturday, January 19, at Samaritan Theological Institute, 5300 Santa Monica Boulevard, Los Angeles. The seminar is open to any interested person and is especially designed for ministerial students and clergy. Cost is \$5 to audit and \$10 for credit. The credit option is for officially enrolled students of STI, resident or extension.

Do you know of upcoming seminars and conferences that would be of interest to the Fellowship at large? Send the information to EQUIP YOURSELF.

A PRAYER BASED ON PSALM 27

Lord,

There was a time when my life was full of darkness;
I felt lost, alone, frightened.

Then You found me,
brought me light
and life

And I was no longer afraid.

There were those who sought to destroy me
discount me
deny me

But You came to my rescue;

You showed me that within Your caring love
I am safe and protected.

You did not take my enemies away,
that would have been too easy;

Instead You taught me to feel secure in their midst,
assured that they could not defeat or enslave me.

YOU ARE MY CONFIDENCE:

Because of You

Because of all You have done

Because of Your life-giving love

Because of Your compassionate care

Your confidence-inspiring ability to protect

I can boldly expect and humbly count upon Your
continued presence all my life.

You have inspired my desire to remain with You --
to continually learn more about You --

Your beauty

Your majesty

glory

love

holiness

fairness.

The quest of my life shall be to know You
to become more like You
to draw nearer to You.

In those times when I am troubled,
when I am harassed by my enemies,

I shall turn to You

as the wild beast to its den,

as the frightened child to its loving parent,

as the eagle to its lofty perch.

Lord,

You have promised to hear me when I call:
to know my voice

to understand my unintelligible mutterings

to recognize my plea

when even I do not know for what I plead.

Something within me kept crying out,
urging me to hear with my heart

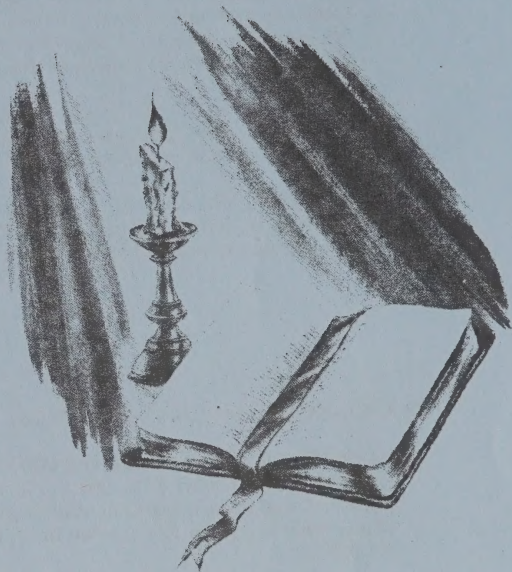
to pay attention.

That persistent,
throbbing,

unceasing,

tugging VOICE

which I have come to know as Your voice,



Told me to come, to respond
to trust.

and I did,
slowly,
fearfully
cautiously;

Somehow knowing that if I came,
called
responded

You would be there -- must be there
ready
patient
able;

AND YOU WERE THERE,
Others called, but became angry and
turned away
abandoned me
forsook me
left me
discounted me
rejected me

BUT not You Lord,
You remained constant, unchanging, faithful, loving.
You have nurtured me, Lord, patiently led me on

up
forward
closer
and yet I feel there is so much more to learn....TEACH ME.
Looking back I know I doubted --

there were moments.
moments of fear,
perplexity,
confusion.

And there were times when I sincerely wondered
if I would ever find You

if You cared
if I mattered to You
if I was even worth Your time.

But something (SOMEONE) kept saying
"Keep searching
looking
struggling
trying
believing"

And that something kept me going
hoping
hanging on.
Even in my moments of deepest despair
self-pity
self-hatred

I knew,
without knowing how I knew
THAT YOU WERE THERE
ARE THERE
WILL ALWAYS BE THERE.

And so, Lord,
I will wait for You
for Your instruction
guidance
leading.

And I shall,
because of the past love and kindness and faithfulness
of my God
be strong and full of courage.



by the Reverend Pepper Shields/Registrar STI



STI BOOKSTORE

In an ongoing attempt to serve our students and others in the Fellowship STI has made available through its Bookstore books in the areas of Theology, Church History, Sexuality, Church Administration, and other areas of interest to the Church. In addition, there are Faculty Essays (see list elsewhere in this Newsletter), Ordination Theses by UFMCC Clergy (a complete list is available upon request) and other papers. Some of the books available from STI Bookstore are:

Above the Battle: The Bible and its Critics, by Harry Boer
A History of Israel, by John Bright
The Spirit of Protestantism, by Robert McAfee Brown
The Workbook of Living Prayer, by Maxie Dunnam
The Christian Story, by Gabriel Fackre
The Jesus Myth: New Insights Into the Person and Message of Jesus, by Andrew Greeley
A Layman's Guide to Protestant Theology, by William Hordern
Church Fights: Managing Conflict in the Local Church, by Speed Leas and Paul Kittlaus
Ecological Renewal, by Paul Lutz and H. Paul Santmire
Women, Men, and the Bible, by Virginia Mollenkott
Principles of Speech Communication, by Monroe and Ehniger
Your God Is Too Small, by J.B. Phillips
God and the Rhetoric of Sexuality, by Phyllis Trible

A full list of books and prices is available upon request from STI.

NEW BOOKS TO LOOK FOR

John Boswell's long-awaited book is finally out. It is Christianity, Social Tolerance, and Homosexuality: Gay People in Europe from the Beginning of the Christian Era to the Fourteenth Century. It will be released in December 1979 by the University of Chicago Press. Boswell is a Professor of History at Yale. He spoke at the 1976 General Conference of the UFMCC in Washington, D.C., and has also been a featured speaker at DIGNITY and INTEGRITY conferences.

Introduction to Christian Worship by James White will be published by Abingdon Press in January 1980. White is Professor of Christian Worship at Perkins School of Theology and is the author of New Forms of Worship and Christian Worship in Transition, and the co-author of The Celebration of the Gospel. White is regarded by many as the expert on worship in the United Methodist Church. This new book will probably become a standard seminary text on worship.

PERIODICAL CORNER

There are all kinds of Christian magazines and journals on the market today. Here are the ones we have found most helpful at STI:

- The Christian Century, an ecumenical weekly, news and features, oriented to mainline Protestant denominations, moderate-to-liberal perspective.
- Christianity Today, an evangelical semi-monthly, news and features, conservative perspective.
- Daughters of Sarah, a Christian feminist bi-monthly, features, evangelical-to-moderate perspective.
- Sojourners, a radical Christian monthly, news and features, a ministry of Sojourners Fellowship in Washington D.C., a stress on discipleship, spiritual growth, and relating the Christian faith to social-political-economic issues.
- Faith At Work, a bi-monthly of practical Christianity, a stress on relational Christianity and living in this world one's commitment to Christ, features and group resources, evangelical-to-moderate perspective.
- Interpretation, a quarterly journal of Bible and theology, a resource for keeping up with recent scholarship, moderate-to-liberal perspective.

What periodicals have you found helpful? Write to EQUIP YOURSELF about them, and we will share them with others.

1980 PROFICIENCY EXAMS ANNOUNCED

All persons seeking to become professional ministers within the UFMCC and applying for their initial licenses must pass certain proficiency exams. These proficiency examinations are in the four areas of Bible, History of Christian Thought, Practics of Ministry, and UFMCC Polity. The MCAC subcommittee on Standards has prepared and approved these examinations in consultation with Samaritan Theological Institute and has asked STI to administer the exams in all districts of the UFMCC in the U.S. and Canada on Friday, March 21 and Saturday, March 22. The two-day testing period will be monitored by members of the District Review Committee (DRC) in each district. Candidates for the licensed ministry in 1980 should inform their District Coordinator by December 31, 1979 that they wish to take the proficiency exams so that the District Coordinator may determine where in that district the exams will be administered.

Candidates must pass all four exams before they will be considered for the licensed ministry. If candidates have passed any or all exams in the previous two years, they do not have to repeat the exams they have passed.

The cost of the examination is \$10 for the whole set, or \$3 per individual exam to cover duplicating, postage and grading. Checks or money orders should be made payable to "Samaritan Theological Institute" or "STI" and must be received prior to taking the examinations.

MCAC has requested that four STI faculty members be readers for these examinations and grade the examinations pass or fail. A score of 70 is required for passing. The examinations themselves will not be returned to the candidates, but a detailed critique will be sent to persons failing any of the exams.

The only one of these exams that a candidate can "cram" for is "UFMCC Polity" because that is based upon a set body of material. The other exams are structured to evaluate proficiency in certain areas, not knowledge of any one book or author. Differences in church background and theological viewpoint will be taken into account.

A description of the four examinations follows:

BIBLE

The Bible examination will be divided into three parts: an objective test on Bible content (closed book); an exegesis of selected Scriptural passages (open book); and sermon construction (open book). The Bible content test will include such areas as the books of the Bible, major Biblical figures and events, location of key passages, etc. In the exegesis section, the candidate will be asked to exegete two passages, one from the Old Testament and one from the New Testament. The books that these passages will be drawn from will be announced beforehand. Questions to be considered are: What is the meaning of this passage in terms of context (author, audience, message of the book, place, time, etc.)? What is the contemporary significance of the meaning of this passage? How could one use it as the basis of a sermon in 1980? The candidate will of course use a Bible and is free to bring any textbooks, handbooks, commentaries, and dictionaries she/he wishes. An awareness of different theological positions in Biblical interpretation should be shown by one's choice of resources.

In sermon construction, the candidate will be asked to choose one of a number of hypothetical situations and then do a sermon outline to fit that situation. The candidate will determine a Biblical passage(s) to use as the basis of the sermon, do a brief exegesis of the passage(s), indicate why it helps to illuminate the situation in which one is preaching, and how one will use that passage(s) in the sermon. Then the candidate will develop a sermon outline with introduction, body and conclusion.

HISTORY OF CHRISTIAN THOUGHT

The primary concern is that the candidate understand the Christian faith/tradition/heritage and be able to interpret it in practical teaching situations in the present day. Questions will be essay in nature, and will cover such areas as the development of Christian doctrines, sacraments, and worship, the major movements and personalities in Christian history, the growth and outreach of the Christian Church.

PRACTICS OF MINISTRY

The Practics exam will be divided into four areas: worship, administration, counseling, and inreach--outreach. The candidates will be asked to explain their understanding of each of these aspects of the professional ministry and to apply this understanding to practical hypothetical situations.

UFMCC POLITY

This will be based upon the current UFMCC By-Laws (revised 1979); the book *The Lord is My Shepherd* (the historical portions related to the founding of MCC); and the brochure, "The Universal Fellowship Today." The exam will include objective questions on the By-Laws and essay questions on the history and structure of the UFMCC. A good way to prepare for this UFMCC Polity exam would be to take the STI correspondence course, "UFMCC Polity," but this is not required. The cost of the correspondence course is \$40.

Copies of the 1979 proficiency examinations are available to any interested person from Samaritan Theological Institute for \$2.00 per set (covers duplicating, postage, and handling.) Condensed versions of *The Lord is My Shepherd* are also available from STI for \$2.00.

STI'S NEW CORRESPONDENCE CURRICULUM

These correspondence courses are an attempt on the part of Samaritan Theological Institute to reach out to the whole Universal Fellowship by providing quality instruction to MCC clergy, ministerial students and laity. STI is open to everyone. Each course costs \$40, which includes textbook(s), study guide questions, tests, and corrections at STI. At least half of this charge must be paid before a student can start a course. If a group of five or more at one location wish to take the same course on the same time schedule, there is a reduced rate of \$30 a student. In addition, Los Angeles area residents may enroll in one course for only \$30 if no postage costs are involved.

Anyone may enroll in STI correspondence courses. These are college-level and can be counted for academic credit toward licensing in UFMCC, whether or not the student is officially enrolled as an extension or resident student. To receive STI credit (credit toward graduation with an STI degree), a corresponding student must fulfill the admission requirements of the Institute and become officially enrolled as an extension or resident student.

Each correspondence course has ten lessons of home study. For each lesson there is a reading assignment and study questions. There is a periodic testing throughout the course. As there is no set schedule, a student can advance at his/her own pace. (It is recommended that a minimum of two lessons be completed each month to keep continuity and momentum in the course.)

We invite you to participate in our growing curriculum of educational programs. We at STI are here to provide all the people of our Fellowship a deeper understanding of our faith, our church, and our vision.

BI 101 -- INTRODUCTION TO THE BIBLE

This is an introductory-level course that is designed to provide the student with the necessary background for an indepth study of the Scriptures. It is therefore strongly recommended that this course be taken before any in Biblical Studies. There are two textbooks for this course: Bernhard Anderson's The Unfolding Drama of the Bible, and William Barclay's Introducing the Bible.

BI 204 -- THE LIFE AND TEACHING OF JESUS

An introductory-level course based on Edward Bauman's The Life and Teaching of Jesus covering all four canonical Gospels. The aim of the course is to help the student discover what the earthly life of Jesus was all about and how he taught. The first half of the course explores Jesus' infancy and childhood, young adulthood, his short ministry, trial and execution and his resurrection. The second half explores Jesus' teachings about God, the Kingdom, reconciliation, new life and his own role.

BI 212 -- SEXUALITY AND THE SCRIPTURES: HOMOSEXUALITY

An intermediate-level course that deals with homosexuality and the Bible. The primary text is Tom Horner's Jonathan Loved David: Homosexuality in the Biblical Times. Additional readings are authored by Michael Eng-Land, L. Robert Arthur and Jeffrey Pulling, three UFMCC clergy who have researched the subject. The various passages used to condemn homosexuality are examined and Biblical understandings of sexual relationships are presented.

HC 202 -- GOD

An advanced-level course in theology. It is based on the text Systematic Theology: A Historical Perspective by Gordon Kaufman. The course is an attempt to explore God's revelation of God's nature and purposes. Several of the lessons are concerned with understanding the Trinitarian concept of God, traditionally referred to as "Father, Son, and Holy Spirit." God's creative activity and providences are also explored. The course ends with a look at the culmination of God's activity and purposes in the Kingdom.

MC 104 -- UFMCC POLITY

An intermediate-level course that takes an indepth look at the Universal Fellowship of Metropolitan Community Churches. It is a study of the history, development of theology and doctrine, government and structure of the UFMCC. The texts include the By-Laws and several articles and papers written by persons in the Fellowship. This is an essential course for those preparing for the professional ministry and would be very helpful for those teaching membership classes, serving on a local Board of Directors and representing congregations as a delegate to conventions.

The STI faculty can recommend their correspondence courses as being of high caliber. It should be cautioned, however, that no correspondence course can provide the benefits that class interaction does. Whereas fine for supplemental education, correspondence courses cannot comprise the whole of one's ministerial training. For further information please use the order form in this Newsletter or write STI.

RECOMMENDED CORRESPONDENCE PROGRAMS

The Ministerial Credentials and Affairs Committee of the UFMCC has personal knowledge of the following correspondence course programs and can recommend them. This does not deny the validity of other programs with which MCAC is not familiar.

Christian International University
P.O. Box 27398
Phoenix, AZ 85061

Seminary Extension Dept.
Southern Baptist Convention
460 James Robertson Pkwy.
Nashville, TN 37219

Moody Correspondence School
820 N. LaSalle Street
Chicago, IL 60610
(college-credit courses only; adult education courses not acceptable)

Samaritan Theological Institute
5300 Santa Monica Blvd., Suite 104
Los Angeles, CA 90029
(all STI correspondence courses are college-level and can be counted for academic credit toward licensing whether or not the person is an official student of STI, extension or resident)

Further guidelines:

- 1) Only courses from post-high school educational institutions are acceptable for credit. This means college level or post-graduate level.
- 2) For courses from non-accredited schools, candidates for licensing must include catalogs and/or brochures describing program and course content.
- 3) Up to one-half of one's academic units required for licensing may be obtained through correspondence or home-study courses.



UFMCC POLITY CORRESPONDENCE COURSE REVISED

Recently revised and updated, MC 104, "UFMCC Polity" provides an indepth look at the founding, development, structure, and government of the Universal Fellowship of Metropolitan Community Churches. Whether you are preparing for the professional ministry within UFMCC, leading a membership class, serving on a local board of directors or as a delegate from your congregation to conferences, or simply interested in becoming more aware of how the church began and functions, we feel you will find this course invaluable. Each of the ten lessons consists of pertinent readings (some of which have not previously been published), a study guide to assist the student in reading and comprehension, and a test covering the assigned readings. UFMCC Polity, like all correspondence courses available from STI, is open to everyone. Those students who are currently enrolled in MC 104 "UFMCC Polity" by correspondence may request the revised course at no additional cost by writing the Registrar, the Rev. Pepper Shields, at STI. For further information about the course, and other correspondence programs available, please refer to the article "STI'S Correspondence Curriculum" in this Newsletter.

SAN MIGUEL EXPERIENCE

The following educational opportunity is presented by the Rev. Rhea Miller, a member of the UFMCC clergy:

Due to its very nature Mexico can only be experienced intensely. Issues are faced "head-on" and at gut level. Issues include racism, sexism, Third World Christianity, healing, meditation, and visioning. Lack of sanitation, open water supplies, flies, etc., subject a person to dozens of health hazards. One is forced to listen and to trust God. Unless one is bilingual and versed in the Mexican culture, situations arise on a day to day basis over which one has little or no control.

Upon arrival a participant will be given an extensive interview designed to have him/her become aware of his/her needs. A contract would then be made concerning the experience of Mexico. The contract would include the participant's needs, expectations of Charla and myself, and our commitment to the participant. The next week to 10 days would be a crash course in Mexican survival -- marketing, money system, language, police, eating concerns, etc. A participant is expected to spend two weeks on a rancho, an experience of total immersion in Mexican peasant life.

There will be daily evening prayer and sharing, and at least one Eucharist weekly. A participant is also expected to carry the responsibility for her/his time. Study and meditation would also be expected. This is not vacation time, and a willingness to risk new experiences is demanded. A trip to the pyramids and the anthropological museum in Mexico City is also expected.

Our task, as Charla and I see it, is to provide a community of support and facilitation. We see ourselves as healing agents. Obviously, we arrange the cultural encounters.

Length of stay -- minimum of 6 weeks

Cost -- \$50 room and board per week

Health care fee -- \$10

Transportation -- Bus from border to San Miguel \$25 to \$35

Train from border to San Miguel \$30 to \$40

Plane fare one way to Mexico City \$120 (special \$75 night fare from L.A. to Mexico City)

The room and board fee merely covers the participant's expenses and part of the rent. We are in need of additional financial support. Perhaps the program could be adopted by certain local churches and individual pledges. Checks could be designated W.C.E./San Miguel Experience, deposited in L.A., and a monthly check sent to us. A minimum breakdown of our expenses: \$130 rent, \$100 food for us, \$10 utilities, and \$20 gasoline.

Should a full quarter's time be expected of a participant, perhaps part of the time could be spent in the U.S. studying fundamental Spanish.

(For further information please contact the Rev. Rhea Miller, UFMCC Offices, Suite 304, 5300 Santa Monica Blvd., Los Angeles, CA 90029, U.S.A.)

DEAN OFFERS EXTENSION COURSES

Four of the courses in the STI Catalog are now available on an extension basis anywhere in the Fellowship. The Rev. Jeffrey Pulling will teach as intensive one-or two-week courses the following:

--- "Introduction to the Bible"

--- "The Johannine Gospel"

--- "Sexuality and the Scriptures: Male and Female"

--- "Ethical Principles"

These are regular quarter-long courses which are crammed into a shorter period of time. Each course has twenty hours of class time spaced over five to ten days, depending upon the most suitable arrangement for that local situation.

The cost for an intensive course is \$10 to audit and \$20 for credit. The credit option is for officially enrolled students of STI (extension or resident) who may receive two credits for each course they complete with a follow-up paper or project.

To arrange for one of these intensive courses for your congregation or area, contact the Rev. Pulling at STI. His transportation costs and housing must be provided by the inviting body.

ORDER FORM

Name _____

Street Address or P.O. Box _____

City, State/Province and Zip Code _____

I would like to order the following items from Samaritan Theological Institute:

☐ STI Catalog

☐ Application for admission to STI (resident or extension student)

☐ Information about STI correspondence courses

☐ STI Bookstore list

☐ List of faculty essays, ordination theses, and other papers

☐ UFMCC licensing requirements

☐ List of MCAC-recommended correspondence course programs

The above items are free of charge. Donations are gratefully received. OPTIONAL: I wish to donate \$_____ to cover the costs of typing, printing, postage, and handling.

I would like to order:

☐ Bibliography of books recommended by STI faculty (\$2.00)

☐ UFMCC Proficiency Exams for past year (copies) (\$2.00)

I would like to order the following faculty essay(s): (Write title and cost -- NO sales tax required)

I would like to order the following ordination thesis (es) or other paper(s) at \$2.00

I would like to order the following books from the STI Bookstore:

Author's Last Name	Title	Price of Book	6% Sales Tax	Total
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Total amount enclosed for all items above ordered: \$_____

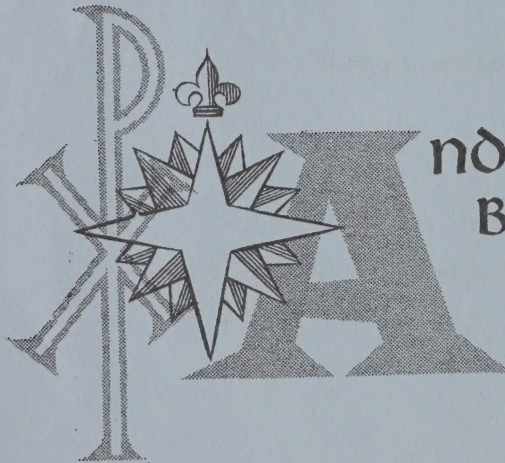
Postage costs and handling are included in price.

Make check or money order payable to Samaritan Theological Institute or STI.

SAMARITAN THEOLOGICAL INSTITUTE
5300 Santa Monica Boulevard Suite 104
Los Angeles, CA 90029 (213) 464-5100

Samaritan Theological Institute
UFMCC
Suite 304
5300 Santa Monica Boulevard
Los Angeles, CA 90029 (213)464-5100

NON-PROFIT
ORGANIZATION
U.S. POSTAGE
PAID
Los Angeles, Calif.
Permit No. 57223



nd the word
BECAME flesh
and dwelt
among us~



SAMARITAN THEOLOGICAL INSTITUTE

5300 Santa Monica Boulevard, Suite 104, Los Angeles, CA 90029 † (213) 464-5106

April 13, 1979

To: all UFMCC pastors, interim pastors, and worship coordinators
From: The Rev. Jeffrey Pulling, Dean of STI
Re: Samaritan Sunday 1979

Dear friends,

As May fast approaches, it is time again for Samaritan Sunday, the yearly fundraising drive for the UFMCC's educational institution. You will be receiving by the end of April a packet with reprints of an article in the April-May issue of IN UNITY entitled "What Can Samaritan Do For You?" Please distribute this article in your congregation so that the people can familiarize themselves with STI and our educational ministry. Our approach this year is first, what can we do for you, and then, what you can do for STI. The article explains what STI can offer to laypeople, ministerial students, and clergy in the way of correspondence courses, seminars, courses in residence, intensive courses, bookstore, and library. Then the specific needs of STI are spelled out: scholarships, library, and educational consultation.

The UFMCC Liturgical Calendar lists Samaritan Sunday as officially the first Sunday of May, May 6, but you may of course observe it when it is most convenient in your congregational schedule. We ask you to receive a special offering for the continuing work and growth of Samaritan. Special envelopes are included in the packet for this purpose. Individuals may use these envelopes for a church-wide offering, or send in a contribution on their own. Gifts by individuals or congregations may be undesignated or designated (scholarship, library, educational consultation). If you have any well-to-do benefactors in your congregation or community, please make sure that they get a copy of the article and an envelope.

Thank you for your cooperation in building an educational institution for the UFMCC, an institute to serve the unique needs of the UFMCC.

May God continue to bless your ministry.

Yours in faith,

Jeff Pulling

The Rev. Jeffrey D. Pulling, Dean

METROPOLITAN COMMUNITY CHURCH OF PROVIDENCE

Post Office Box 1462

Providence, Rhode Island 02901

To: Board of Trustees, Samaritan Theological Institute

From: Rev. Marge Ragona, Pastor, MCC Providence, R.I.

Re: Proposed By-Law Change for Article IV - Ministry
(dated December 18, 1978)

Dear Jeff, Jim, Bob and Rev. Elder Sandwire:

I am writing at the request of a group of ministers, worship coordinators, exhorters, lay delegates, and the Northeast District's Office of Lay Concerns, who met in Providence last weekend to discuss your proposal and MCAC's requirements as presently written.

First, let me say that the group was overwhelmingly in favor of the MCAC requirements and the attempt to upgrade the educational requirements for professional ministry. That was never in question. Also, the involvement of Samaritan in that process was encouraged.

However, we found a number of areas of difficulty with the proposal as written. We understand that there is another proposal in the works but as yet no one in this district has seen it, so we were limited to the proposal we received. The difficulties we envision include:

1. As in all groups of fairly large size, there is a tendency to permit fewer and fewer persons to make more and more decisions, and to exclude interested persons from decision-making processes. The Fellowship is not immune to this. Lay people, for example, have begun to work through the Office of Lay Concerns to increase their input into decision-making. Ministers, on the other hand, have had their access to information and their access to decision making severely curtailed under the current District Review Committee system. The committees are too small. We feel that five rather than three would be a better number.
2. The proposal places too much responsibility with the District Coordinator and the DRC (of whom the District Coordinator is a member). It might be well that all members of the committee be ministers other than the District Coordinator. The District Coordinator is also busy pastoring a church and administering more and more details in the District. To add still more responsibilities to one person's already hectic schedule is inhumane. This might well be a task for the Assistant District Coordinator.

Also the District Coordinator may not be interested primarily in working with student ministers. S/He may not feel called to work in this area, and there may well be another minister with greater interest and qualification.

The third person on the DRC does not reside in the District, may not know or understand the needs of the District, and will not be available to implement the supervisory aspect of the

aspect of the proposal. The fact that the DRC meets annually in the District also gave us some question. It would put off the work of the student minister until the DRC could be empaneled, and waste a good deal of the student's time.

3. As we see it, the duties to which the student minister would be assigned should extend from the needs of the local church as well as the training needs of the student. It would seem that the DRC is taking on responsibility for internal church affairs from too far distance for the student or the local church to benefit fully. Insufficient communication is provided between the DRC and the local pastor if the DRC is to meet only annually. There is also the question of divided loyalty. To whom is the student really answerable? In the present proposal it would seem to be the DRC and the District Coordinator. That would make the working relationship difficult, at best, between the local pastor and the student.
4. Skills, which are varied and a fairly extensive list, cannot all be developed over a one-year period. The person may well be developing ministerial skills from a place of responsibility in the church during a 2, 3, or 4 year period while completing her/his education. People do not all progress at the same rate; a one-year period may be too short for some individuals, who eventually may make excellent ministers. This needs to be looked at individually.
5. While we see the intent of the proposal to upgrade the qualifications of MCC ministers, and are in accord with this, we feel that limiting access to the program to those in their "final year of education" (and who is ever finally educated?) without spelling out what that level is, makes it difficult to ascertain just what qualifications are expected, and might well leave us with a program which in many areas will be racist, sexist, ageist, classist, and promoting of those who are most closeted, to the detriment of those who are most open, since many openly gay people are denied access to higher education in many areas, particularly in seminaries.

The older student, the person from a racial minority, the Lesbian mother with children, the person from a disadvantaged educational background -- be it rural or inner city -- may well have many talents and be a valuable minister for us, and can make a valuable contribution to a local MCC while being encouraged to seek higher education. Let us not follow the rest of society in putting blocks between that person and access to a place of Christian service as an exhorter-student minister in the Fellowship. There has been enough perpetuation of these myths in many mainline denominations. Ministers need not all be male, young, middle-class, and white in order to minister. We have much to learn from each other, let us not also close our eyes and ears to the wealth of experience people of varied backgrounds have to offer to all of us. Limiting access to people completing their education may well lose us many older students who could be valuable MCC ministers.

6. Because of the nature of the homosexual experience in the United States in particular, many gay people today do not come full-grown to the Christian experience. Many have rejected it because of the church's history of oppression of gay people. For

many of our people the very idea of ministry has been unthinkable, and they have not made educational plans in that area. Yet, when they are introduced to MCC, at whatever age, the Holy Spirit can and does work in their lives and does, indeed, call unlikely vessels to our ministry. This program would limit those calls to people only in their final year of education. This would be tragic! God can and does use unlikely instruments. As a matter of fact, if we look at our church as a whole, we -- all of us -- are an unlikely instrument called to a prophetic work in this world. Let us not turn off the Holy Spirit because that instrument is not fully turned out according to a table of expectations drawn up by any Board or Committee. We must be aware of our fallibility and act to enable and empower our people, rather than limit them.

7. We see the intent of the proposal to limit the number of people who will feel called to MCC's ministry. However, not all districts are experiencing a too plentiful supply. In the East, that is Northeast, Mid-Atlantic, and South Central districts there are a number of churches without ministers, and we are not calling even sufficient ministers to meet our own needs, much less to enable the spread of MCC to places where there is no church ministering to the needs of the gay community. It is unlikely that for the time being, at least, we will attract sufficient 2nd and 3rd year seminarians or junior or senior college students (if indeed these are the very people who are ready to be called to as difficult a ministry as MCC's). In all probability for some time to come our ministers will need to be drawn from other denominations or from other professions, and the people so called will need to supplement their already excellent educations with theological or other courses while they are worship coordinators or pastors. To wait to license them until the "final year of their education" could put off licensing for many years. If these are not young adults it might well discourage the attempt, and in this district at least, we need these people.

It is our feeling that the present By-Law regarding Exhorters is sufficient as it exists, given that the MCAC Requirements for the Professional Ministry as outlined in the preliminary working copy of April 10, 1978 still apply. These requirements certainly are sufficient to begin upgrading our students for professional ministry. We would, however, make one change. Page 2, paragraph A (in our opinion) should be changed to read:

A. A total of 60 academic units (if quarter units, convert to semester units) from STM or any post-high school institution of higher learning accredited by any regional accrediting board. Transcripts are required.

We see the need to spell out "accredited" rather than "approved" institutions of higher learning. It is our feeling that any accredited institution of higher learning would be acceptable -- not merely those on Samaritan's "approved" list, and possibly some of those "approved" might not be accredited. This is for the student's protection. We must not allow our students to be duped into believing they are being given credit for work which cannot be used toward degrees. Samaritan, of course, is in a special category, and it is hoped that eventually it, too, will be accredited and offer more than the four courses now available to students outside of California.

We have taken the liberty of duplicating this letter in a form that will make it possible for all of those who were involved in last week's deliberations to have copies.

We would also be interested in seeing further proposals as they are developed by Samaritan, MCAC, DRC's etc. Included herewith is a By-Laws proposal which grew out of the group deliberations, and which may make MCC's task easier.

We hope you will look at these opinions as not coming from just one individual but as representing the considered deliberations of individuals interested enough to travel some distance in order to discuss, deliberate and pray about our input into your process.

In Christ's love,

Rev. Marge Ragone
Pastor
Metropolitan Community Church
of Providence

CC: Rev. Elder James Sandaime
Rev. Jim Dykes
Rev. Jeff Pulling
Rev. Bob Arthur
Rev. John Gill
All Ministers, N.E.D.
All Worship Coordinators, N.E.D.
All members, Board of Elders
All Exhorters, N.E.D.
Board of Directors, Providence MCC



SAMARITAN THEOLOGICAL INSTITUTE

5300 Santa Monica Boulevard, Suite 104, Los Angeles, CA 90029 † (213) 464-5106

July 26, 1979

The Rev. Marjorie Ragona
5 Junction St.
Providence, RI 02907

Dear Marge,

I finally got the STI Trustees together, and we have officially approved you as a member of our faculty. We do not want to stereotype you or lock you into women's concerns exclusively, but we all agreed that this is where we need you the most now. We want courses and seminars in women's studies developed, and we are asking you and Lucia Chappelle to work on that this year. Also in the area of inclusive language, would you be the STI liaison to the new Task Force on Inclusive Language? We would like developed this year STI educational materials on inclusive language for use in local congregations. You know my interest in this area and can expect my full cooperation and participation.

I am well aware that you have wider interests and competencies than women's concerns, Marge, but we have more faculty than we know what to do with in other subjects and we would like to tap your expertise and put you to work this year on some immediate concerns.

Something else you might be interested in is our lay educational program EXCEL. I have been immersed in it for three years and would like to gradually back out. If it turns you on, you may find a niche there.

Take care and have a good trip out here. I look forward to working with you.

Yours in faith,

The Rev. Jeffrey D. Pulling, Dean



Copy to The Rev. Marge Ragona

SAMARITAN THEOLOGICAL INSTITUTE

5300 Santa Monica Boulevard, Suite 104, Los Angeles, CA 90029 † (213) 464-5106

July 24, 1979

To: STI resident students and faculty

From: STI Dean, the Rev. Jeff Pulling

Dear friends,

Hope your summer is going well. General Conference is upon us, and I want to inform you of STI activities before and during Conference, and also of Fall Quarter which will be starting in about a month.

The week prior to General Conference, August 6 - 10, we are offering two intensive one-week courses: "Prison Ministry", taught by Bob Arthur and Tere Ann Roderick, daily, 9:00 AM - 1:00 PM; and "Sexuality-Related Counseling", coordinated by me with different resource persons each evening, 6:00 - 10:00 PM. The latter counseling course will feature Judy Weber on women's counseling; Jim Sandmire on couple counseling and on S & M; Carol Katz on transexuals; and Chuck Kuell on couple counseling and on the counselor as a sexual being; and others. The cost is \$20 per course for credit (2 credits) or \$10 per course to audit. The textbook for "Prison Ministry" is Struggle for Justice by the American Friends Service Committee, available in the STI Bookstore for \$1.95 plus \$.12 sales tax.

During General Conference there will be a STI workshop Tuesday morning, Aug. 14. Please be there to support me and to add your testimony. We need to attract students.

The worship service Saturday evening, August 18 (at the Biltmore Hotel, where the Conference is being held), will include STI graduation ceremonies. Our 1978 graduate (Flo Fleishman) and three 1979 graduates (Fred Conwell, Bern David, and Roger Webb) will receive Bachelor of Theology degrees. Participating in the graduation ceremonies will be our resident faculty for this past year: Jim Dykes, Jim Sandmire, Lucia Chappelle, Dick Mickley, Stan Conrad, Bob Arthur, and myself. The students and faculty participating should wear black robes; if you don't have one, please contact me so we can get one for you. The faculty may of course wear any academic hoods they have earned.

The Registration and Program for Fall Quarter will be Tuesday evening, Sept. 4 (the day after Labor Day). Be sure to be there, not only to register but also to meet new students and faculty. We have several new resident faculty this year, including Nancy Wilson, Paula Schoenwether, Bob Martel, Marge Ragona, and John Barbone. Fall classes will start Wednesday, Sept. 5.

Fall courses will include:

BI 101, "Introduction to the Bible", Wilson, Wednesday

BI 404, "OT Hebrew, First Quarter", Arthur, Thursday

HC 101, "Introduction to Theology", Pulling, Monday

MC 105, "Pastoral Administration", Barbone, Tuesday

All classes meet 7:00 - 9:30 PM.

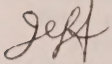
In addition, for each of the three quarters this year, MC 209, "Practicum in Church Publications", will be offered, limited to four students per quarter. The students will work individually for four hours/week with Donna Wade, editor of IN UNITY, and with others, in the practices of writing, editing, and printing church publications.

Courses planned for Winter and Spring Quarters include "Old Testament History", "Synoptic Gospels", "OT Hebrew, Second Quarter", "OT Hebrew, Third Quarter", "The Church Through History", "Ethical Principles", "Ethical Problems", "Worship, Sacraments, & Rites", "Pastoral Counseling", and "Pastoral Counseling Practicum".

It should be an exciting year. Now that we have more resident faculty and hopefully a registrar/secretary this fall, I plan to do more traveling and writing.

Take care. See you soon.

Yours in faith,



The Rev. Jeffrey D. Pulling, Dean

MINISTERS' CONFERENCES 1979

Western Minister's Conference
Cortona 1 Ranch, Malibu Canyon, California
January 16 - 18, 1979

Eastern Minister's Conference
Lake Byrd Lodge, Avon Park, Florida
April 17 - 19, 1979

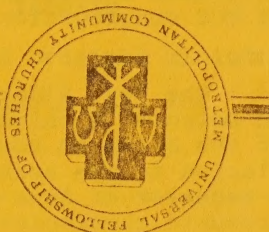
for

SAMARITAN SEMINARS

(213) 464-5106

6300 Santa Monica Boulevard, Suite 104, Los Angeles, CA 90029

SAMARITAN THEOLOGICAL INSTITUTE



Samaritan Theological Institute is the officially recognized educational institution of the Universal Fellowship of Metropolitan Community Churches. STI is accredited by the Board of Elders of the UFMCC to train students for the professional Christian ministry and to provide continuing educational opportunities for UFMCC clergy and laity. The Institute adheres to traditional Christian doctrines and also recognized continuing and new revelations of God, of which the birth and ministry of Metropolitan Community Church is an example. STI has made a special effort to be open to women, who are often denied ministerial training in other schools. Gender, sexual orientation, age, race, and nationality are not factors in the accepting of students.

STI recognizes its responsibility to offer training for the special needs of MCC's ministry as well as for the broader aspects of the Christian ministry. Because of this - in addition to the traditional courses that most seminaries offer - STI also provides courses that cover sexuality and homosexuality, the contributions of women, and inclusive images of God in the context of the Scriptures and the Christian tradition. The developing theology and ethics, and the polity and programs of the UFMCC are also taught.

The first priority of STI is to offer a full educational program for its resident students in Los Angeles. There are, however, many opportunities for clergy and ministerial students throughout the Fellowship to take advantage of Samaritan training through correspondence courses and through one-day seminars which are offered at various places.



RESIDENT FACULTY

The Rev. Jim Dykes, M. Div., President
The Rev. Jeffrey Pulling, M. Div., Dean
The Rev. Robert Arthur, M.A.
The Rev. Richard Mickley, B.A.
The Rev. Elder James Sandmire, M.A.

EXTENSION FACULTY

Mr. Dennis Tracy, M.A.
The Rev. Robert Twar, B.A.
The Rev. Angie Umbertino, STI degree
The Rev. Karen Wheeler, M.A.
The Rev. Elder Nancy Wilson, B.A.

VISITING LECTURERS

The Rev. Lucia Chappelle, B.A., STI degree
Mr. James Coones, M.S.W.
Dr. Lanny Dykes, M.D.
The Rev. Tere Ann Roderick
Mr. Al Smithson, J.D.

All Samaritan Seminars cost \$10 per participant. Persons who are officially enrolled students of STI (whether resident or extension) may receive one (1) credit for each seminar they complete with a follow-up paper.

"MCC AND THE CHURCH UNIVERSAL, ECUMENICAL RELATIONS"

Led by the Rev. Elder Nancy Wilson

An exploration of denominationalism and ecumenism within Christianity with the purpose of looking at the phenomena of MCC within a historical and worldwide Christian context. The practical concerns of a local church attempting to relate to other Christian churches are considered, and the results of a survey of MCC congregations regarding ecumenical relations are examined.

The Rev. Elder Nancy Wilson is presently the pastor of MCC in Detroit, Michigan, after having served on the pastoral staffs of the MCC's in Boston and Worcester, Massachusetts. She was elected to the Board of Elders of the UFMCC in 1976. She has a Bachelor of Arts degree from Allegheny College, and has done graduate theological studies at Boston University School of Theology and at St. Cyril and Methodius Seminary.

"INCLUSIVE LANGUAGE: WHY AND HOW"

led by the Rev. Jeffrey Pulling

One of the most controversial issues in the UFMCC and in other Christian churches today is whether the language of the Scriptures and of worship should be "de-gendered" or made "non-sexist". This seminar approaches the issue from the positive note of making language "inclusive", contemporary, and true to the original meaning. The problems of mis-translation and mis-representation are considered, and time is spent on practical exercises translating the original Biblical words into inclusive English. Rev. Pulling strongly maintains that inclusive language is not "de-sexed" or de-personalizing words, but rather more meaningful language which gives us a fuller and more accurate picture of God and of humanity.

The Rev. Jeffrey Pulling is presently the Dean of Samaritan Theological Institute, after having served on the staff and faculty of STI and on the pastoral staffs of the MCC's in Boston, Massachusetts and Los Angeles, California. He has a Bachelor of Arts degree from Syracuse University, and a Master of Divinity degree from Andover Newton Theological School. He has written numerous essays in Biblical studies and theology.

SAMARITAN THEOLOGICAL INSTITUTE
P.O. BOX 5570
LOS ANGELES, CALIFORNIA 90055

I would like to order the following items from Samaritan Theological Institute:

- ___ STI Catalogue for 1977-1978
- ___ Application for admission to STI
- ___ Information about STI correspondence courses
- ___ Bibliography of books recommended by STI faculty
- ___ Current requirements for the licensed and ordained ministry in the UFMCC

Name _____

Address _____

Church _____

Status in church _____

OPTIONAL... I wish to donate \$_____ to cover the costs of typing, printing, postage, and handling.



SAMARITAN THEOLOGICAL INSTITUTE

Post Office Box 5570, Los Angeles, CA 90055
(213) 680-2111

Dear Pastor,

I recently found two yellowing copies of letters mailed on November 23, 1971 in the files at Samaritan Theological Institute. Both were thank you letters for contributions received to aid the work of "Samaritan Bible Seminary." The letters were signed by the Reverend Richard Ploen (Founder of Samaritan) and addressed to Metropolitan Community Churches of Denver, Colorado and San Jose, California. My curiosity was sparked, so I began looking at the folders titled "Samaritan Sunday" 1971, 1972, 1973, 1974, 1975, 1976, and 1977.

In 1972 seven letters of thank you were mailed, but in 1973 the number was only two. This trend follows the early development of our church. (Rev. Perry has stated that the attendance at the second M.C.C. service was higher than the third.) The number began to increase the following year to five. That increase has been reflected for the remainder of Samaritan's history. Last year twenty-eight church bodies donated \$3,233.89. Individuals throughout the world donated \$866.00. This gave S.T.I. a total income from gifts and donations of \$4,099.89 for the fiscal year 1977.

"Samaritan Sunday" is fast approaching. I would like to help in your planning this year so that we can reach our goal of \$10,000.00. PLEASE MAKE A NOTE ON YOUR CALENDAR TO DISCUSS "SAMARITAN SUNDAY" AT YOUR NEXT BOARD MEETING. INVOLVE YOUR BOARD SO THEY, IN TURN, CAN INVOLVE YOUR CONGREGATION.

Enclosed is a letter to your Board of Directors. It is my hope that they will become involved in this project. Monday, April 17, 1978 is our target date for mailing your church the materials for "Samaritan Sunday." This year you will receive a brochure highlighting Samaritan's accomplishments and outlining our goals for 1978-79.

If I, the faculty, or the staff can be of service to you, please contact us. REMEMBER, "SAMARITAN SUNDAY" WILL BE SUNDAY, MAY 7, 1978 (or at your discretion), WHEN WE TOP OUR GOAL OF \$10,000.00!

Sincerely,

(Rev.) Jim N. Dykes
President

P.S. - In order to save mailing costs, we are enclosing only two copies of the letter to your Board of Directors. Please give one copy to the clerk and circulate the other to the remaining members of the board.

JND/ch
Enc.



SAMARITAN THEOLOGICAL INSTITUTE

Post Office Box 5570, Los Angeles, CA 90055
(213) 680-2111

Dear Board Member,

As the pastor of a young, growing church in the Fellowship (M.C.C. West Bay), I am aware of the feeling I sometimes have when persons or organizations come to me asking for offerings. Let me relate a story to you that happened to me recently as a pastor. I don't know if you are familiar with my church. It's very small, we're located on the outskirts of Los Angeles, California, in Santa Monica. We have undertaken a building fund and at this point have a modest amount saved. A church located nearby, M.C.C. in the Valley, called us recently and said they were donating the total proceeds from an upcoming party they were having to benefit our building fund. When I told a member of my church about this wonderful gift, the member's response was "Why are they doing it?". My response was "Because they're Christian." Christianity is a missionary faith and it's a faith of reaching out. As long as Metropolitan Community Church remembers that our faith is based upon giving to others, we will prosper, God will continue to bless us.

Samaritan Theological Institute is the officially recognized educational institution of the Universal Fellowship of Metropolitan Community Churches. We are trying not only to train ministers, but to provide programs for laity in our church. The major fund raising event for Samaritan Theological Institute is "Samaritan Sunday." This day was designated by the General Conference as the day on which offerings would be taken for Samaritan.

As president of S.T.I., I am writing to you as board members because I have learned that if board members are involved in projects, the members generally respond in a more positive way. "Samaritan Sunday" this year is May 7th (or on the Sunday your church decides to celebrate). At least one week prior to that date you will receive from Samaritan a brochure explaining our programs and our hopes for the future, as well as our needs. We hope that you will begin to plan now for "Samaritan Sunday," including it in your monthly calendar of events. If I, the faculty, or the staff of Samaritan Theological Institute can answer any questions, or be of assistance to you in any way, please feel free to call upon us.

Yours in Christ,

(Rev.) Jim N. Dykes
President

JND/ch

SAMARITAN THEOLOGICAL INSTITUTE



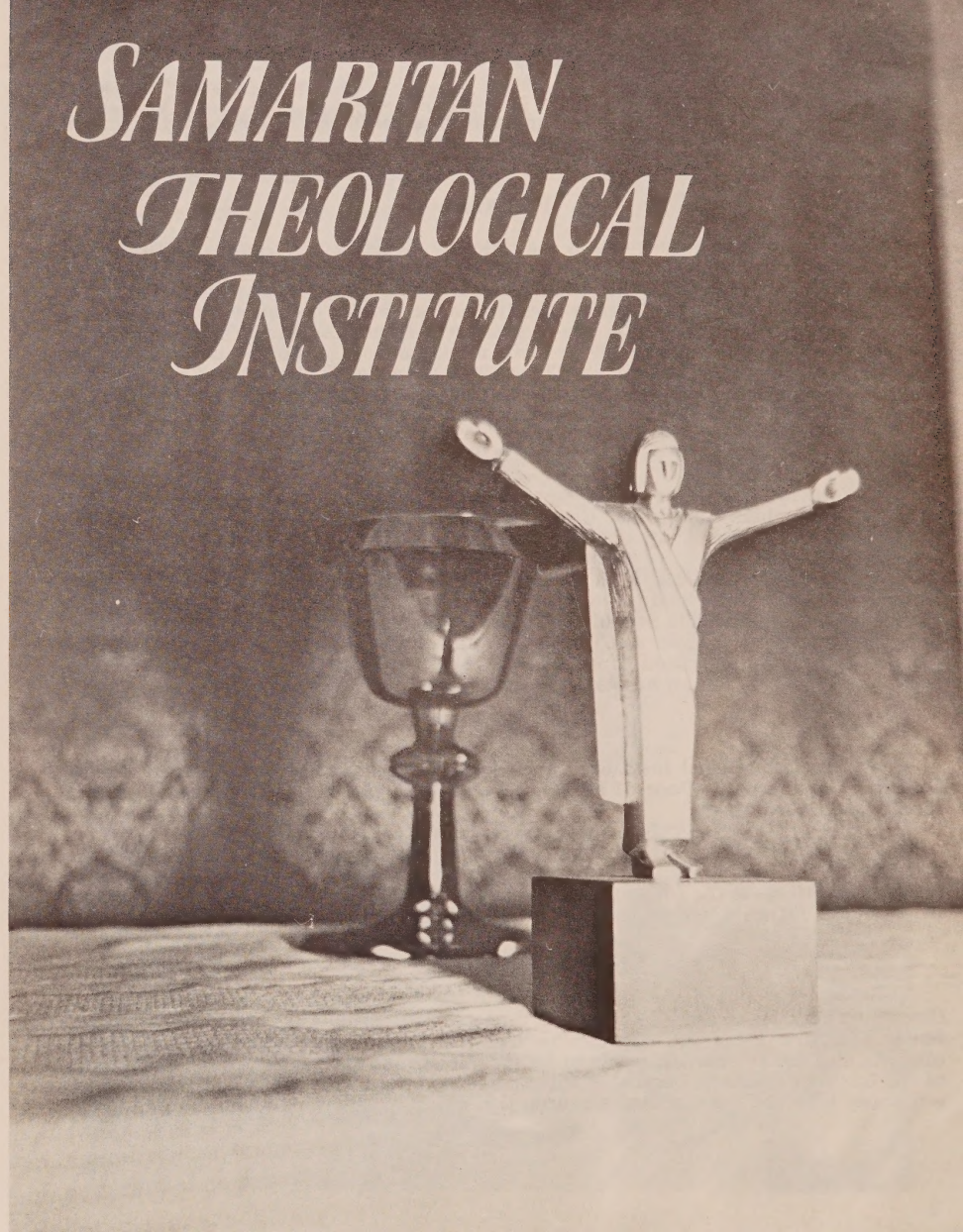
Samaritan Theological Institute - founded 1970

TRUSTEES

Ms. Karen Wheeler, M.A., President
 Rev. Jeffrey Pulling, M.Div., Treasurer
 Rev. Robert Arthur, M.A., Secretary
 Rev. Richard Ploen, M.Div., M.C.E.
 Rev. Elder James Sandmire, M.A.

FACULTY

Rev. Jeffrey Pulling, M.Div., Dean
 Rev. Robert Arthur, M.A.
 Rev. Laurence Bernier, A.A.
 Ms. Sandra Breitmayer, M.A.
 Rev. Jim Dykes, M.Div.
 Rev. Richard Mickley, B.A.
 Rev. Elder James Sandmire, M.A.
 Mr. Robert Twar, B.A.
 Ms. Karen Wheeler, M.A.
 Rev. Elder Nancy Wilson, B.A.



Samaritan Theological Institute is completing its seventh year of service to the Universal Fellowship of Metropolitan Community Churches, and is now preparing to enter its eighth year.

PURPOSE

Samaritan Theological Institute is the officially recognized educational institution of the Universal Fellowship of Metropolitan Community Churches. STI is accredited by the Board of Elders of the UFMCC to train students for the professional Christian ministry, to test prospective candidates for the ministry, and to provide continuing educational opportunities for Fellowship clergy. The Institute adheres to traditional Christian doctrine and also recognizes the continuing and new revelations of God, of which the birth and ministry of Metropolitan Community Church is an example. STI has made a special effort to be open to women, who are often denied ministerial training in other schools. Gender, sexual orientation, age, race, and nationality are not factors in the accepting of students.

HISTORY

The need for trained and well-prepared clergy in the unique and oecumenical ministry of Metropolitan Community Churches was realized early in the history of the Fellowship. In the second year after the founding of the first Metropolitan Community Church, plans were made to establish an educational facility. Called at first Samaritan Bible Seminary, classes began in September of 1970. The school's first teachers were the Reverend Richard Ploen and the Reverend John Hose. The institution's name was later changed to Samaritan Bible School and, in 1976, the name was changed again to Samaritan Theological Institute so as to better describe the nature of the institution and its planned program of education. Housed in the facilities of MCC Los Angeles from its inception until 1976, STI now has its own rented office and classroom space.

LOCATION

Samaritan Theological Institute is located in the heart of downtown Los Angeles, California, on the sixth floor of an office building at 318 West Ninth Street. All mail should be directed to:

P.O.Box 5570, Los Angeles, CA - 90055

The facilities include classrooms, a library, chapel, reception area, and administrative offices. The international headquarters of the Universal Fellowship are also located in the same building as the Institute, and thus STI students are exposed to all the various works and ministries which are carried on through Fellowship headquarters.

CLASSES

The courses taught at the Institute fall into the five general areas of Biblical Studies, Church History, Theology, Religion and Society, and Practices. For specific courses offered in each area see the STI catalog. The Institute recognizes its responsibility to offer training for the specific needs of MCC's ministry as well as for the broader aspects of the Christian ministry. Because of this—in addition to the traditional courses that most seminaries offer—STI also provides courses that cover sexuality and homosexuality in the

NEEDS

SCHOLARSHIPS: STI is adding new resident students every quarter, and the number of non-resident correspondence students has grown by leaps and bounds. The school cannot meet all the requests for financial assistance by those who wish to take advantage of STI courses and seminars but are unable to meet the costs involved. STI needs fifteen full-year scholarships of \$250.00 each for needy students.

LIBRARY: STI now has a new library-study room which has much more space than previously. This past year the Institute has received several hundred books from a variety of sources, and these books are a most welcome addition to the library, but STI still needs to purchase many more new books—especially in the areas of sexuality, theology, church history, and counseling. The Institute would also like to acquire certain recent Bible dictionaries and commentaries. About half of the books in the library are now catalogued according to the Library of Congress system and additional funds are needed to complete this process and then to maintain the library up-to-date.

FACULTY and STAFF: At present STI needs a full-time Dean and President, a part-time secretary and a part-time librarian. The Institute must also begin to pay faculty salaries so that qualified instructors can be attracted to the school, and so that present instructors can devote more time and energy to their important work at Samaritan. Paid faculty is one of the major requirements needed before STI can qualify for accreditation by national associations for theological education.

STATE ACCREDITATION: The Institute is seeking California state accreditation so that it may grant degrees. STI can, at present, meet California's requirements, but a fee of \$500.00 is needed to cover application procedures.

OFFICE EQUIPMENT: The school desperately needs an electric typewriter, filing cabinets, a long meeting table, and durable folding chairs.

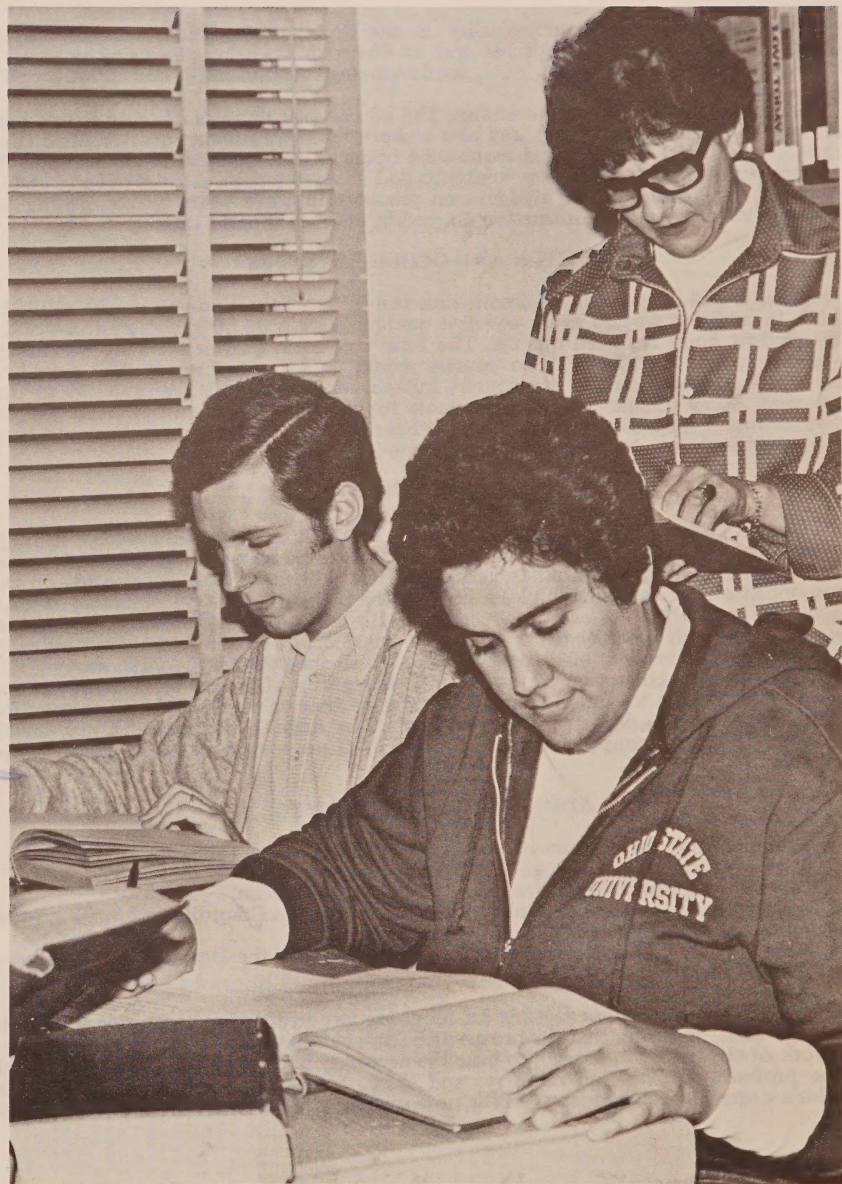
AUDIO-VISUAL EQUIPMENT: STI needs a movie projector, film-strip projector, large screen, and phonograph. All such equipment must be rented at present whenever needed.

To meet the above-listed needs Samaritan seeks the assistance of brothers and sisters, and of all local churches throughout the Universal Fellowship. We request that gifts be sent in the form of money, if possible, rather than specific articles. This will allow STI to apply monetary donations toward the specific needs of the school and will insure that all acquisitions meet the standards of quality and durability needed by the school. STI, being a religious school, is also able to obtain special discounts and arrangements which are not available to individuals who might wish to purchase a particular article, and this will also save individuals and churches the cost of shipping articles to the school. A church or individual, of course, may designate a particular money-gift toward one of the Institutes specific needs, and these designations will be honored faithfully. If churches or individuals already have articles which they would like to donate to Samaritan, the school will gratefully and gladly receive these gifts, but at present the primary needs of the Institute can best be provided by gifts in the form of money.



PHOTOGRAPHS: The cover scene shows the Christ figure on the altar at Samaritan Chapel. Page 3 shows a small class in New Testament Greek taught by the Dean, the Rev. Jeffrey Pulling. Page 6 shows students making use of the seminary library. Page 8 was taken during prayer time at Convocation worship in Samaritan Chapel.

Photos by Peter Taylor



Scriptures, sexuality and homosexuality in the Christian Tradition, sexuality-related counseling, women in the scriptures and in Christian tradition, inclusive images for God, the developing theology of MCC, the developing ethics of MCC, and UFMCC polity and programs.

Classes are held on weekday evenings. The school year consists of three eleven-week quarters: Fall, Winter and Spring, and also a short, intensive summer quarter. Most courses are for two units of credit and require 2½ hours of class time per week. Seminars for credit are occasionally offered on weekends and at conferences. A total of sixty credits is required for graduation. A student can graduate in three years by completing ten courses per year. For more information on credits, etc., see the STI catalog.

TUITION AND OTHER EXPENSES

Tuition is \$10.00 per unit of credit, thus the tuition for a two-unit course would be \$20.00. In addition to this every enrolled student pays a \$5.00 registration fee and a \$3.00 student body fee each quarter. The total cost for a quarter for a student taking one course would be \$28.00; two courses would be \$48.00; three courses would be \$68.00, etc. A student taking ten courses for the year would thus pay \$232.00 for the entire year. Some scholarship aid is available for needy students. All students are expected to obtain their own textbooks and other materials required for each course. Most required textbooks can be purchased through the STI bookstore.

CORRESPONDENCE COURSES

STI has a growing number of courses in its curriculum which are available through correspondence. Each of these courses has ten lessons of home study. For each lesson there is a reading assignment, study guide, and test. For up-to-date information on the correspondence courses available please contact the STI offices. *Correspondence courses obviously cannot offer the class interaction that a course in residence can, and consequently at least half of a student's 60 credits must be from STI courses in residence.*

Each correspondence course costs \$40.00, which includes textbook(s), study guide questions, tests, and correction of tests at STI. If a group of five or more people at one location wish to take the same course on the same time schedule, STI will arrange for a reduced rate for the participants. In addition, Los Angeles area residents may enroll in one of STI's correspondence courses for \$30.00 if no postage costs for the Institute are involved.

ADMISSION REQUIREMENTS

1. Complete 60 credit hours of preparatory college work [as specified in the STI catalog]. Have transcripts of all high school and college-level courses sent to STI.
2. Complete a formal STI application and send it to the Dean.
3. Have your pastor [or worship co-ordinator or District Co-ordinator] write a letter of recommendation for you and send it to the Dean.
4. Make an appointment for a personal interview with the Dean, or with someone whom the Dean will designate.

There are three important reasons for requiring two years of college prior to enrolling in STI: First, to insure that the prospective student will be able to handle the college-level work of the Institute, second, to have the necessary background for STI courses and for the professional Christian ministry, and third, to enable the Institute to grant a Bachelor's degree to its graduates. STI is now seeking state accreditation, and the sixty

college units plus 60 STI credits would equal the 120 credits needed for the granting of a Bachelor's degree. The STI catalog outlines what courses the prospective student should take in his or her college preparation.

FUTURE PLANS

Besides seeking state accreditation so that STI may grant degrees, the Trustees and faculty of the Institute have several other exciting and important plans in preparation for the school.

1. A more wholistic approach in education is being developed. STI plans to provide field education opportunities in the community and in local churches in order to give a more practical balance to STI classroom instruction. Also, the school is concerned about the spiritual and emotional growth of the students, as well as their academic achievement, and is therefore seeking to deal with this concern through programs of regular worship, spiritual guidance and direction, and peer and professional counseling.

2. STI plans to offer more studies in sexuality. The Faith, Fellowship and Order report says that "sexuality is the door to the mission of MCC". If this is so, then Fellowship clergy should be trained in all aspects of sexuality: scriptural, historical, theological, ethical, sociological, psychological, etc.

3. STI is working toward the goal of becoming a full-time school offering both day and evening classes. The Christian ministry is a lifetime profession for which students must adequately prepare themselves. Part-time evening classes are not sufficient for this preparation. Persons who believe that they are called to the ministry must be prepared to set aside a period of at least two—and preferably three—years to really concentrate on testing their ability to fulfill their call and equipping themselves in all the aspects of the full-time Christian ministry.

4. The Institute hopes to acquire the needed physical facilities for a larger, full-time school. A residence, or some form of inexpensive housing, is needed for students. An expanded library, more classrooms, and more office space is also needed.

5. STI is seeking to finance a full-time staff. The only school staff persons who are paid at present are the President and the Dean—and these receive only token stipends. All faculty are at present volunteer, and all have given freely of their time. All library and maintenance work has been done by volunteers. STI must obtain the necessary financing for full-time faculty, administrators, and a librarian.

6. STI is developing ways to provide ministerial in-service training and opportunities for continuing education for Fellowship clergy through seminars, special weekend and special meetings at church conferences.

7. The Institute is now encouraging the establishment of **SAMARITAN SUPPORT GROUPS** throughout the Universal Fellowship in local churches. The school asks these local support groups to do a number of things for the Institute: first, to pray for the work and future of the school, then to publicize the Institute and help encourage new students to enroll, also to raise funds for the Institute's many financial needs such as scholarships, library expenses, faculty salaries, operating expenses, etc.

8. And finally, Samaritan Theological Institute seeks as its primary goal to be a truly Fellowship-wide school. The Institute wants and needs students from all over the United States and from other countries around the world. The Institute invites and encourages those who wish to prepare for the ministry to come and experience and be a part of the unique and exciting educational experience which is developing at STI. There is no other school like Samaritan because there is no other church like MCC!



SAMARITAN THEOLOGICAL INSTITUTE

POST OFFICE BOX 5570

LOS ANGELES, CALIFORNIA 90055

(213) 680-2111



SAMARITAN THEOLOGICAL INSTITUTE

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HOW CAN SAMARITAN SERVE YOU?

The first priority of STI is to offer a full educational program for its resident students in Los Angeles, but the faculty and Trustees of STI also recognize their responsibility to expand and to offer training for the unique ministry of MCC wherever possible in our Fellowship. With this outreach responsibility in mind, STI offers one-day seminars and correspondence courses for clergy, student ministers, and laypeople throughout the U.S.

If you would like a Samaritan Seminar for your local church, area, or District, check out the seminars presently offered in the brochures "Samaritan Seminars for Ministers Conferences 1978" and "Samaritan Saturday Seminars, Spring 1978", and then ask STI Dean, Rev. Jeff Pulling, about the possibility of securing the instructor(s) for the seminar you desire. You will be asked to pay the transportation costs of the seminar leader(s).

In the way of correspondence courses, STI presently offers three - "Introduction to the Bible", "The Life and Teaching of Jesus", and "God". Two more are being worked on and will be out in the near future - "UFMCC Polity" and "The Old Testament Prophets". "God" is an advanced theology course and is appropriate for clergy and ministerial students with some theological background. It is not recommended for beginning students and laypeople. Both "Introduction to the Bible" and "The Life and Teaching of Jesus" are basic, introductory-level courses, and many laypeople have found them interesting and helpful, as well as students and clergy.

The cost of each correspondence course is \$40. There is a \$10 reduction if a group of five or more takes the same course at the same pace. Three MCC churches are already using this "group plan" - Twin Cities, Wichita, and San Diego. Perhaps a Samaritan correspondence course would be helpful for your pastoral staff, exhorters' class, deacons' training, and/or lay Christian education.

Additional services that Samaritan can provide you and your congregation include a bibliography of books recommended by the STI faculty, the current requirements and procedures for the UFMCC professional ministry, and evaluation of individual and group exhorters' training and schooling.

Please call upon us here at Samaritan. We are here to serve you.



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Yours in Christ,

(Rev.) Jim N. Dykes
President

JND/ch



SAMARITAN THEOLOGICAL INSTITUTE

Post Office Box 5570, Los Angeles, CA 90055
(213) 680-2111

April 20, 1978

Dear Pastor,

Enclosed with this letter you will find brochures to distribute to your congregation on May 7th (or on the date your congregation decides to celebrate). These brochures will describe some of the history, past and present, of Samaritan Theological Institute. The brochure will also present some of our accomplishments of the past year as well as our expectations for the ensuing year. I hope you will take seriously our need, and give your congregation a chance to respond to the educational needs within the Universal Fellowship of Metropolitan Community Churches.

I would like to take this opportunity also to acquaint you with a new correspondence course that has recently been developed for the Fellowship. As you know, one of the major stumbling blocks to understanding what church membership in the U.F.M.C.C. is all about is our polity and bylaws. In response to this need, we had developed a correspondence course titled "U.F.M.C.C. Polity." It is an intermediate course that takes an indepth look at the Universal Fellowship of Metropolitan Community Churches. It is a study of the history, development of theology and doctrine, government, and structure of the U.F.M.C.C. The "textbooks" include the U.F.M.C.C. By-laws and several articles and papers written by persons in the Fellowship. This course is essential for those preparing for the professional ministry, (and it would be helpful) teaching membership classes, serving on a local Board of Directors, and representing a church as a delegate at General Conference. I feel this course will also be beneficial to the general populus that the U.F.M.C.C. serves. If you, or any member of your congregation is interested in this course, please contact the Rev. Jeffrey Pulling, Dean, at Samaritan Theological Institute, P.O. Box 5570, Los Angeles, CA 90055.

This is only one of the many new courses being developed for distribution to our church. Your support of "Samaritan Sunday" will enable us to accomplish even more during the coming year. Our goal is \$10,000.00. With your help, and God's grace, I know that we can acheive this accomplishment.

Yours in Christ,

The Rev. Jim N. Dykes
President

JND/ch
Enc.



SAMARITAN THEOLOGICAL INSTITUTE

Post Office Box 5570, Los Angeles, CA 90055
(213) 680-2111

Spring 1978

Dear Friend in Christ,

Samaritan Theological Institute is presently offering four correspondence courses, and more are being worked on. Available now are:

- BI 101, "Introduction to the Bible"
- BI 204, "The Life and Teaching of Jesus"
- HC 202, "God"
- MC 104, "UFMCC Polity"

The two course offerings in Biblical Studies (BI), "Introduction to the Bible" and "The Life and Teaching of Jesus", were both newly revised the Summer of 1977. In the History of Christian Thought (HC), "God" is a theology course that has been offered for two years. "UFMCC Polity" is a brand new course which has been worked on all this academic year. It is the first correspondence course offered in the department Ministry of the Church (MC).

These correspondence courses are an attempt on the part of Samaritan Theological Institute to reach out to the whole Universal Fellowship and serve MCC clergy, students for the ministry, members, and friends by providing quality instruction. STI courses are open to everyone. Each course costs \$40, which includes textbook(s), study guide questions, tests, and correction of tests at STI. At least half of this charge (\$20) must be paid before a student can start a course. If a group of five or more at one location wish to take the same course on the same time schedule, STI will arrange for a reduced rate of \$30 each for the participants.

Anyone may enroll in a STI correspondence course, but to receive credit toward graduation from STI, a corresponding student must fulfill the admission requirements of the institute, complete the application procedure, and become an official extension student of STI. The STI faculty can recommend their correspondence courses as being of high caliber, but with the caution that correspondence courses obviously cannot provide the benefit of classroom interaction that a course in residence can. Home study lacks interaction between instructor and student and that among students themselves. Correspondence courses are fine for supplementing one's education, but they should not be the whole of one's ministerial training.

All Samaritan correspondence courses have ten lessons of home study. For each lesson there is a reading assignment and study questions. There is periodic testing throughout the course, sometimes every lesson and sometimes at three or four lesson intervals. There is no set schedule for a STI correspondence course; each student is free to move at his/her own pace through the course. This means that there are no fixed starting or termination dates. Students have to set their own schedule. It is recommended that a minimum of two lessons be completed each month so as to keep some continuity and momentum in the course.

A brief description of the courses follows:

BI 101, "Introduction to the Bible", is an introductory-level course that is designed to provide the student with the background and tools for more indepth study of the Scriptures. It is therefore strongly recommended that this course be taken before any others in Biblical Studies. There are three short textbooks for this course: Bernhard Anderson's The Unfolding Drama of the Bible, William Barclay's The Making of the Bible, and Harry Boer's Above the Battle: The Bible and Its Critics. These three texts correspond with the three main parts of the course: (1) the meaning and unity of the whole Biblical story, (2) the composing and canonizing of the Scriptures, and (3) Biblical criticism and inspiration.

BI 204, "The Life and Teaching of Jesus", is an introductory-level course based upon the textbook The Life and Teaching of Jesus by Edward Bauman. It covers material found in all four canonical Gospels. The aim of the course is to help the student discover what the earthly life of Jesus was all about and what he taught. The first half of the course includes what we know about Jesus' infancy and childhood, his young adulthood, his short ministry, his trial and execution, and his resurrection. The second half of the course includes what Jesus taught about God, the Kingdom, reconciliation, new life, and his own role in all of this.

HC 202, "God", is an advanced-level course in theology. It is based upon the textbook Systematic Theology: A Historicist Perspective by Gordon Kaufman. The course is an attempt to explore God's revelation of God's nature and purposes. Several of the lessons are concerned with understanding the Trinitarian concept of God, traditionally referred to as "Father, Son, and Holy Spirit". God's creative activity and providence are also explored. The course ends with a look at the culmination of God's activity and purposes in the Kingdom.

MC 104, "UFMCC Polity", is an intermediate-level course which takes an indepth look at the Universal Fellowship of Metropolitan Community Churches. It is a study of the history, development of theology and doctrine, government, and structure of the UFMCC. The "textbooks" include the UFMCC Bylaws and several articles and papers written by persons in the Fellowship. This is an essential course for those preparing for the professional ministry, and it would be very helpful for those teaching membership classes, serving on a local Board of Directors, and representing a church as a delegate at conferences.

Anyone who wishes to enroll in one of STI's correspondence courses should fill out the CORRESPONDENCE COURSE ENROLLMENT FORM and/or contact the Rev. Jeffrey Pulling, Dean, Samaritan Theological Institute, P.O. Box 5570, Los Angeles, CA 90055.

Your servants in Christ,
Samaritan Theological Institute

SAMARITAN THEOLOGICAL INSTITUTE

P.O. BOX 5570
LOS ANGELES, CALIFORNIA 90055

I would like to order the following items from Samaritan Theological Institute:

- ☐ STI Catalog for 1978-79
- ☐ Application for admission to STI
- ☐ Information about STI correspondence courses
- ☐ Information about Samaritan seminars (one-day)
- ☐ Bibliography of books recommended by STI faculty
- ☐ List of books and essays available from STI Bookstore
- ☐ Current requirements for the licensed and ordained ministry in the UFMCC

Name _____

Street Address or P.O. Box _____

City, State, and Zip _____

Church _____

Status in church _____

OPTIONAL ... I wish to donate \$_____ to cover the costs of
typing, printing, postage, and handling.

AVAILABLE FROM STI BOOKSTORE

P.O. Box 5570
Los Angeles, CA 90055
(213) 680-2111

Make check or money order payable to Samaritan Theological Institute (or STI). Add 6% sales tax to price.

(alphabetical order by author)

- Arthur, Robert, Homosexuality in Light of Biblical Language and Culture, Universal Fellowship Press. (\$1.50)
- Ballou, Robert (editor), World Bible (selections from the eight great sacred scriptures of the world), Penguin Books. (\$3.95)
- Bauman, Edward, The Life and Teaching of Jesus, Westminster Press. (\$5.00)
- Boer, Harry, A Short History of the Early Church, Eerdmans Publishing Co. (\$2.95)
- Brueggeman, Walter, The Bible Makes Sense, St. Mary's College Press. (\$3.95)
- Chadwick, Henry, The Early Church, Penguin Books. (\$3.95)
- Dunnam, Maxie, ~~The Workbook of Living Prayer~~, The Upper Room. (\$2.50)
- Geyer, Marcia, Human Rights or Homophobia, Universal Fellowship Press. (\$2.45)
- Greeley, Andrew, The Jesus Myth, Image Books, Doubleday and Co. (\$1.75)
- Hardin, Quillian, and White, The Celebration of the Gospel: A Study in Christian Worship, Abingdon Press. (\$2.75)
- Haugerud, Joann, The Word For Us (Scriptures restated in inclusive language), Coalition on Women and Religion, (\$4.95)
- Horner, Tom, Sex in the Bible, Charles Tuttle Co. (\$7.50)
- Kaufman, Gordon, Systematic Theology: A Historicist Perspective, Charles Scribner's Sons. (\$5.95)
- Kistemaker, Simon, The Gospels in Current Study, Baker Book House. (\$3.95)
- Lindgren, Alvin, Foundations For Purposeful Church Administration, Abingdon Press. (\$8.50)
- Mickley, Richard, Christian Sexuality, Universal Fellowship Press. (\$3.95)

AVAILABLE FROM STI BOOKSTORE (cont'd)

- Mickley, Richard, Prison Ministry Handbook, Universal Fellowship Press. (\$2.95)
- O'Flaherty, Wendy (translator), Hindu Myths, Penguin Books. (\$2.95)
- The Other Side magazine, May/June 1976, "What Shall We Do With Scripture?" (\$1.50)
- Pittenger, Norman, Gay Lifestyles, Universal Fellowship Press.
(hard-bound - \$8.95)
(soft-bound - \$4.95)
- Pittenger, Norman, Homosexuals and the Bible, Universal Fellowship Press. (\$3.95)
- Southern, R.W., Western Society and the Church in the Middle Ages, Penguin Books. (\$3.95)
- Taylor, Gardner, How Shall They Preach?, Progressive Baptist Publishing House. (\$3.00)
- UFMCC Bylaws, Universal Fellowship Press. (\$1.35)
- Winward, Stephen, A Guide to the Prophets, John Knox Press. (\$3.95)

SEMINAR LEADERS

The Rev. Heather Anderson has served on the pastoral staffs of the MCC's in Boston and Worcester, Massachusetts. Most recently she has been co-pastor of MCC Detroit, Michigan. She has an Associate's degree from Middlesex Community College, and has done undergraduate studies at Boston College.

The Rev. Jim Dykes has served on the pastoral staff of MCC Atlanta, Georgia, and is presently the President of Samaritan Theological Institute, and the pastor of West Bay MCC in Santa Monica, California. He has a Bachelor of Science degree from the University of Monterallo, and a Master of Divinity degree from Interdenominational Theological Center. He was the staff chaplain for the cancer unit at Grady Memorial Hospital in Atlanta and has attended and led numerous workshops with dying persons.

Dr. Lanny Dykes, MD is a faculty member at UCLA specializing in pediatric infectious diseases. During his medical residency he worked with terminal cystic fibrosis patients at Case Western. His medical training was done at the University of Rochester. He has been a member of MCC since 1975.

The Rev. Jeffrey Pulling has served on the pastoral staffs of the MCC's in Boston, Massachusetts and Los Angeles, California. He presently serves as the Dean of Samaritan Theological Institute. He has a Bachelor of Arts degree from Syracuse University, and a Master of Divinity degree from Andover-Newton Theological School.

The Rev. Angie Umbertino has served in the MCC's in St. Louis, Missouri; Los Angeles, California; and Riverside / San Bernardino, California. She is presently the co-pastor of MCC Akron, Ohio. She has done undergraduate studies at Maryville College of the Sacred Heart, and is a 1977 graduate of Samaritan Theological Institute.

The Rev. Nancy Wilson has served on the pastoral staffs of the MCC's in Boston and Worcester, Massachusetts, and is presently the pastor of MCC in Detroit, Michigan. She was elected to the Board of Elders of the UFMCC in 1976. She has a Bachelor of Arts degree from Allegheny College, and has done graduate theological studies at Boston University School of Theology.

The Rev. Karen Wheeler has served in the MCC's in Los Angeles and Riverside / San Bernardino, California. Currently she is the co-pastor of MCC Akron, Ohio. She has been an instructor, Dean, and President of Samaritan Theological Institute. She has a Bachelors degree from Ohio State University and a Master of Arts degree from California State University - Fullerton.

SAMARITAN SUNDAY 1978

A personal message from the President of STI

We need your help more than ever. The demands on Samaritan Theological Institute are increasing as the Universal Fellowship of Metropolitan Community Churches grows. These seminars at the 1978 Ministers' Conferences are examples of the quality of education offered at the Institute. We need your help to continue the outreach of STI. May 7th will be Samaritan Sunday this year. Your church will receive advance information. Please plan on involving your congregation. Last year you gave \$4099.89. This year our goal is \$8000.00. That can be reached if each church helps. Your support is appreciated.

— The Rev. Jim Dykes

RESIDENT FACULTY

The Rev. Jim Dykes, M. Div., President
The Rev. Jeffrey Pulling, M. Div., Dean
The Rev. Robert Arthur, M.A.
The Rev. Richard Mickley, B.A.
The Rev. Elder James Sandmire, M.A.
The Rev. Robert Twar, B.A.

EXTENSION FACULTY

Mr. Dennis Tracy, M.A.
The Rev. Angie Umbertino, STI degree
The Rev. Karen Wheeler, M.A.
The Rev. Elder Nancy Wilson, B.A.

VISITING LECTURERS

Dr. Lanny Dykes, M.D.
Mr. James Coomes, M.S.W.

SAMARITAN SEMINARS

for

MINISTERS' CONFERENCES 1978

Samaritan Theological Institute
offers continuing education
for the unique ministries
of the Universal Fellowship of
Metropolitan Community Churches



Western Ministers' Conference
January 26-28, 1978
Portland, Oregon

Eastern Ministers' Conference
March 9-11, 1978
Tampa, Florida

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Post Office Box 5570
Los Angeles, California 90055

(213) 680-2111

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STI recognizes its responsibility to offer training for the special needs of MCC's ministry as well as for the broader aspects of the Christian ministry. Because of this — in addition to the traditional courses that most seminaries offer — STI also provides courses that cover sexuality and homosexuality, the contributions of women, and inclusive images of God in the context of the Scriptures and the Christian tradition. The developing theology and ethics, and the polity and programs of the UFMCC are also taught.

The first priority of STI is to offer a full educational program for its resident students in Los Angeles. There are, however, many opportunities for clergy and ministerial students throughout the Fellowship to take advantage of Samaritan training through correspondence courses and through one-day seminars which are offered at various conferences. The four seminars which will be presented at the 1978 Ministers' Conferences are an example of this.

Anyone may audit Samaritan's courses and seminars. To receive STI credit for the courses and seminars completed one must meet the admission requirements of the Institute and become a formally enrolled student (either a resident or extension student). Write to the Dean of STI for information on enrollment, correspondence courses, seminars, etc.



WESTERN MINISTERS' CONFERENCE Portland, Oregon — January 26-28

Each seminar will be offered twice, Thursday, January 26 from 1:30 - 5:00 PM; and Saturday, January 28 from 1:30 - 5:00 PM. Anyone who wishes to take both seminars will thus be able to do so. Cost for each seminar is: Audit — \$5.00, Credit — \$10.00. Registration will be held at the conference.

SEMINAR 1

"Death and Dying: A Theological—Medical Dialogue"

led by the Rev. Jim Dykes and Dr. Lanny Dykes, MD.

An investigation of the medical / ethical / theological tension involved in death and dying. The participants own feelings and attitudes about death will be explored through an audio-visual presentation, lecture, and group discussion.

Prior reading:
Kubler-Ross, Elisabeth, *On Death and Dying*, MacMillan Co., 1969.

SEMINAR 2

"Leading More Effective Worship"

led by the Rev. Heather Anderson and the Rev. Jeffrey Pulling.

An exploration of what worship is and the psychological / spiritual dynamics in a corporate worship service. The goal is to help worship leaders enable their congregations to experience a more genuine encounter with God. To prepare for this seminar, participants are asked to examine the order of worship in their local church and to come up with a rationale for that particular ordering of the worship service.

Prior reading:
Hardin, Quillian and White, *The Celebration of the Gospel*, Abingdon Press, 1964.

EASTERN MINISTERS' CONFERENCE Tampa, Florida — March 9-11

Each seminar will be offered twice, Thursday, March 9 from 1:30 - 5:00 PM; and Saturday, March 11 from 1:30 - 5:00 PM. Anyone who wishes to take both seminars will thus be able to do so. Cost for each seminar is: Audit — \$5.00, Credit — \$10.00. Registration will be held at the conference.

SEMINAR 1

"S. O. S. — Speaking on Sexuality"

led by the Rev. Karen Wheeler and the Rev. Angie Umbertino.

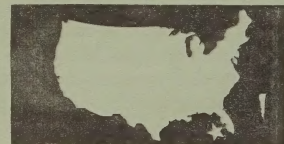
A practicum designed to equip ministers (both professional and lay) to speak more effectively on sexuality to college classes, community organizations, and church groups. The techniques, planning, organization and psychological / social dynamics are all considered and explained.

SEMINAR 2

"MCC and the Church Universal: Ecumenical Relations"

led by the Rev. Elder Nancy L. Wilson.

An exploration of denominationalism and ecumenism with the purpose of looking at the phenomena of MCC within an historical and worldwide Christian context. The practical concerns of a local church attempting to relate to other Christian churches will be considered.



Examines such questions as: Is our present system of government effective and efficient? How do we deal with the tension between congregational and episcopal forms of government? What role should laypeople have in church government?

Mr. Al Smithson is an attorney in private practice in San Diego. He has served on the Board of Directors in MCC San Diego and is presently vice-moderator. He has published articles on estate planning and the Gay person. He is chairperson of the Fellowship's Government Structures Commission.

The Rev. David Farrell is the pastor of MCC San Diego and is past Southwest District Coordinator. He presently serves as clergy representative from the Southwest District to the Fellowship's Government Structures Commission. He has studied at Immaculate Heart Seminary, University of San Diego, and Moody Bible Institute.

June 10, 1978 — West Bay MCC
1260 18th Street
Santa Monica, CA
(213) 826-6220

"MCC and the Church Universal:
Ecumenical Relations"

led by the Rev. Elder Nancy Wilson

An exploration of denominationalism and ecumenism with the purpose of looking at the phenomena of MCC within an historical and worldwide Christian context. The practical concerns of a local church attempting to relate to other Christian churches will be considered.

The Rev. Elder Nancy Wilson has served on the pastoral staffs of the MCC's in Boston and Worcester, Massachusetts, and is presently the pastor of MCC in Detroit, Michigan. She was elected to the Board of Elders of the UFMCC in 1976. She has a bachelor of Arts degree from Allegheny College, and has done graduate theological studies at Boston University School of Theology.

SAMARITAN SUNDAY 1978

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The Rev. Elder Nancy Wilson, B.A.

VISITING LECTURERS

The Rev. Sky Anderson, A.A.
The Rev. Lucia Chappelle, B.A., STI degree
Mr. James Coomes, M.S.W.
Dr. Lanny Dykes, M.D.

SAMARITAN SATURDAY SEMINARS

Samaritan Theological Institute
offers continuing education
for the unique ministries
of the Universal Fellowship of
Metropolitan Community Churches



Spring 1978

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(213) 680-2111

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STI recognizes its responsibility to offer training for the special needs of MCC's ministry as well as for the broader aspects of the Christian ministry. Because of this — in addition to the traditional courses that most seminaries offer — STI also provides courses that cover sexuality and homosexuality, the contributions of women, and inclusive images of God in the context of the Scriptures and the Christian tradition. The developing theology and ethics, and the polity and programs of the UFMCC are also taught.

The first priority of STI is to offer a full educational program for its resident students in Los Angeles. There are, however, many opportunities for clergy and ministerial students throughout the Fellowship to take advantage of Samaritan training through correspondence courses and through one-day seminars which are offered at various places. The Samaritan Saturday seminars which will be presented this Spring are an example of this.

Anyone may audit Samaritan's courses and seminars. To receive STI credit for the courses and seminars completed one must meet the admission requirements of the Institute and become a formally enrolled student (either a resident or extension student). Write to the Dean of STI for information on enrollment, correspondence course, seminars, etc.

STI feels a responsibility to respond to the educational needs of the laity as well as the clergy in this Fellowship. We hope you will join us for one or more of these Saturday seminars.

Each Saturday seminar lasts four (4) hours, 10:00 A.M. — 12:00 noon, 1:30 — 3:30 P.M. Cost for each seminar is \$10.00, with registration at 9:30 A.M. Persons who are officially enrolled students of STI (whether resident or extension) may receive one (1) credit for each of these seminars.

STI wishes to thank the local churches for donating the use of their facilities for these Saturday seminars. We are excited about the growing sense of co-operation among churches in our Fellowship.

February 25, 1978 — MCC in the Valley
5731 Cahuenga
North Hollywood, CA
(213) 762-1133

"Death and Dying: A Theological—Medical Dialogue"

led by the Rev. Jim Dykes and Dr. Lanny Dykes, MD.

An investigation of the medical / ethical / theological tension involved in death and dying. The participants own feelings and attitudes about death will be explored through an audio-visual presentation, lecture, and group discussion.

The Rev. Jim Dykes has served on the pastoral staff of MCC Atlanta, Georgia, and is presently the President of Samaritan Theological Institute, and the pastor of West Bay MCC in Santa Monica, California. He has a Bachelor of Science degree from the University of Monterallo, and a Master of Divinity degree from Interdenominational Theological Center. He was the staff chaplain for the cancer unit at Grady Memorial Hospital in Atlanta and has attended and led numerous workshops with dying persons.

Dr. Lanny Dykes, MD is a faculty member at UCLA specializing in pediatric infectious diseases. During his medical residency he worked with terminal cystic fibrosis patients at Case Western. His medical training was done at the University of Rochester. He has been a member of MCC since 1975.

March 11, 1978 — MCC of the Pomona Valley
2333 Pomona Mall East
Pomona, CA
(714) 623-9958

"Inside the UFMCC Bylaws"

led by the Rev. Richard Mickley

An exploration of the current Bylaws of the UFMCC and how they have developed into their present form since 1970. Every active MCC member should know the structure and operating procedures for our Fellowship, districts, and local churches. This seminar is designed to give participants a working knowledge of this vital aspect of church government. Those who teach membership classes and deacons' classes are especially urged to attend.

The Rev. Richard Mickley is an instructor at Samaritan Theological Institute in the Practices area. He has served the UFMCC as Director of Publications, Editor of *IN UNITY*, and National Administrator of Prison Ministry. He has served on the staffs of the MCC's in Detroit, Michigan; Chicago, Illinois; Phoenix, Arizona; Los Angeles and Pomona, California. He received a Bachelor of Arts degree from University of Dayton and has done graduate theological and secular studies at several institutions.

April 8, 1978 — MCC Los Angeles
1050 South Hill Street
Los Angeles, CA
(213) 748-0121

"Homosexuality and the Bible"

led by the Rev. Bob Arthur

An indepth study of the Scriptural passages that relate to homosexuality in light of the Biblical languages and culture of ancient Palestine. MCC members are often challenged and condemned by those mis-using the Bible. The seminar is planned to enable self-affirmation, Bible-affirmation, and God-affirmation for Gay Christians.

The Rev. Bob Arthur is Southwest District Coordinator and National Director of Institutional Ministry. He has pastored the MCC in Omaha, Nebraska. He is a trustee and faculty member of STI, holding Bachelor of Arts and Master of Arts degrees from Bob Jones University. He has authored the pamphlet, "Homosexuality in the Light of Biblical Language and Culture," and is currently working on a book with the same title.

May 20, 1978 — MCC Long Beach
785 Junipero Avenue
Long Beach, CA
(213) 434-1944

"The Future Structure of the UFMCC"

led by the Rev. David Farrell and Mr. Al Smithson

An opportunity for Southwest District laity and clergy to dialogue about the future structure of the UFMCC in preparation for the July meeting of the Fellowship's Government Structure Commission.



SAMARITAN THEOLOGICAL INSTITUTE

Post Office Box 5570, Los Angeles, CA 90055
(213) 680-2111

July 11, 1978

The Rev. Marge Ragona
MCC Providence
P.O. Box 1462
Providence, RI 02901

Dear Rev. Ragona,

Samaritan Sunday has come and gone for another year. As I explained in the previous letters to you, this is the only Fellowship-wide appeal we make for donations.

I would personally like to ask you to consider making the opportunity available to your congregation to donate toward the educational institution of U.F.M.C.C.

Hoping to hear from you soon.

Sincerely,

Jim N. Dykes
(Rev.) Jim N. Dykes
President

JND/ch

Metropolitan
Community

Church of the East

(415) 533-4848

Bay

4986 Fairfax Ave.,

Oakland, California 94601



Pastor: The Rev. Jeffrey D. Pulling, M.Div., Ph.D.

March 29, 1982

The Rev. Marge Ragona
MCC Boston
131 Cambridge St.
Boston, MA 02114

Dear Marge,

Greetings! Hope you, your studies at BU, and the Boston church are all going well. I am writing this to inform you about my personal plans and to get your feedback, because they might well involve Boston. My two-year contract at MCC East Bay is up this summer and I really want to get back to educational ministry.

I am going to propose to the STI Regents at their April meeting that I set up an East Coast office of STI in Boston. This would not be for on-site classes per se, but an educational resource center which would take care of STI's correspondence courses, and offer workshops & seminars and written materials. A copy of my proposal to the Regents is enclosed. I am very excited about this, Marge; it is what I have wanted to do for some time. And I hope that you and the Boston church can help me get it started. I chose Boston because of my personal love for the city, because it is near my mother in Vermont (my father died in January, and I want to be more available to her now), and because it is a suitable East Coast location for an STI office with all its educational/cultural resources and seminaries.

I will not be seeking a staff position in the Boston church, but I do intend to be an active member if my lover David & I move there.

Please give me your feedback as to whether you see this as a crazy or wonderful idea, how Boston and the Northeast District would receive me and a resource center, etc.

Take care. Hope you have a beautiful and meaningful Holy Week and Easter. See you at Eastern Clergy Conference in April if you are there.

Warmly,

The Rev. Jeffrey D. Pulling

Proposal to STI Regents

From: Dr. Jeffrey D. Pulling

Re: Implementation of STI Resource Center

One of STI's four divisions is supposed to be a Resource Center. Because of my pastoring responsibilities these past two years, however, the Resource Center has been little more than a file drawer, one compartment in my brain, and occasional written resources. My two-year contract at MCC East Bay is up this summer, and I would like very much to go back to educational ministry. I am proposing setting up an office of STI on the East Coast (possibly Boston) that would be the Resource Center and also handle extended studies (correspondence courses and seminars). This would allow the STI headquarters in Los Angeles to focus on building a resident college.

The Resource Center would provide resources for the ministries of the UFMCC (lay, student clergy, and clergy) in the way of workshops and seminars, correspondence courses, articles, bibliography, worship materials, and referrals & information about other educational opportunities.

The Resource Center would work toward the stated purpose of STI: "to generate study and reflection about the uniquely prophetic task of the UFMCC in proclaiming an inclusive Christianity and developing a theology of human sexuality and liberation." This purpose would be pursued through correspondence courses and seminars that would help every member of the UFMCC better understand their Christian faith and the mission of the UFMCC, through correspondence courses and workshops that would enable every member of the UFMCC to equip themselves for their particular ministry, through stimulating articles that would explore the above stated purpose, and through written materials to assist clergy, student clergy, deacons, lay leaders, etc. To accomplish its work, the Resource Center would work in close cooperation with the UFMCC Department of Christian Education, UFMCC's Faith, Fellowship, and Order Commission, and STI's Resident College.

The correspondence courses offered by the Resource Center would be along two tracks: non-credit courses oriented toward a general lay audience, and credit courses equivalent to Resident College courses.

The Resource Center would be directed by myself, a member of the UFMCC clergy since 1974, and a staff member of STI since 1975 (Dean from 1976 - 1980). My degrees include M.Div. and Ph.D.

The division of responsibilities for STI's work would then be as follows:

- 1) Resident College in Los Angeles would handle on-site instruction, comparable external courses offered elsewhere than LA, library, and overall Institute functions.
- 2) Resource Center would handle correspondence courses, workshops and seminars, and written materials & resources.
- 3) EXCEL

* Division of Extended Studies would be assimilated into Resource Center.

Metropolitan
Community

Church of the East Bay

(415) 533-4848

4986 Fairfax Ave.,

Oakland, California 94601



Pastor: The Rev. Jeffrey D. Pulling, M.Div., Ph.D.

May 20, 1982

The Rev. Marge Ragona
MCC Boston
131 Cambridge Street
Boston, MA 02114

Dear Marge,

Hi! Hope you and Sheila are well. Are you taking the summer off from school to catch your breath? I am really looking forward to living in the Boston area again. David and I will be visiting there the week of June 14-18 (after I participate in a continuing education conference in Virginia the week before), and we hope to check out work for David and a place for us to live. Any recommendations as to which suburbs or parts of the city are fairly nice to live in but not overpriced?

I also have to find some office space to operate from. Do you know any businesspeople (within the congregation or outside) who might donate some space for an office and then use it as a tax write-off? Ideally I would like to get an office on one of the seminary campuses, but that will take time to cultivate such a relationship (not to mention rent money).

Take care, Marge. My love to Sheila.

Warmly,

The Rev. Jeffrey Pulling

Metropolitan
Community

Church of the East

(415) 533-4848

Bay

4986 Fairfax Ave.,

Oakland, California 94601



Pastor: The Rev. Jeffrey D. Pulling, M.Div., Ph.D.

April 30, 1982

To Friends around the Fellowship:

Dear *Marge,*

At their April meeting the STI Board of Regents accepted my offer to coordinate STI Extended Studies from Boston, Massachusetts, and to serve as a consultant on ministry resources. I plan to move to Boston this summer and will then handle STI's correspondence courses, extension courses, and extension seminars. I can assure you that they will be kept up and greatly expanded.

I will also serve as a consultant and resource person for clergy, student clergy, and lay leaders of local congregations. Some of my plans are to provide worship ideas, handbooks, workshop ideas, Bible study materials, bibliography, and referrals to other educational and training opportunities. Some of the research, writing, and teaching I will do myself, and I will also be recruiting people from all over the Fellowship (and some non-MCC people who have something that can benefit us).

One regular monthly service will be a resource sheet (mailed out with "Keeping in Touch") focusing on a different area of ministry each month. This resource sheet will offer articles, workshop ideas, and bibliography for that particular area of ministry.

I need your help. It will take a lot of money to move to Boston, get set up, and start printing materials. Please give whatever you can, and encourage your friends, your congregation, and your District to donate to this new educational outreach of STI.

If you want more correspondence courses and more extension courses and seminars offered around the Fellowship, it will take someone to plan and coordinate them.

If you want more resources available for your own ministry and the ministries of your congregation, it will take someone compiling and publishing these resources.

If you want continuing education for clergy and lay leaders in this Fellowship, again it will take someone focusing on this.

I am willing to work for you, but I need your support - your financial contributions, your prayers and encouragement, and your ideas and suggestions.

Please give me your feedback. Please give me your support so that I may move in July and get this educational ministry of STI going on the East Coast.

Send any checks to STI in Los Angeles (5300 Santa Monica Blvd., Suite 104, Los Angeles, CA 90029). Make the check payable to STI, and designate it for Jeff Pulling's move. Thank you for your help.

Your fellow servant in Christ,

Jeff
Jeffrey D. Pulling

Hi to both you & Sheila! I am really looking forward to this move and this educational ministry.

UFMCC CALENDAR OF THE CHURCH 1983

ADVENT SEASON

DATE

Sunday, November 28, 1982
Sunday, December 5, 1982
Sunday, December 12, 1982
Sunday, December 19, 1982

CELEBRATION

1st Sunday in Advent
2nd Sunday in Advent
3rd Sunday in Advent
4th Sunday in Advent

LITURGICAL COLOR

Purple or Blue
Purple or Blue
Purple or Blue
Purple or Blue

CHRISTMASTIDE

DATE

Friday, December 24, 1982
Saturday, December 25, 1982

CELEBRATION

Christmas Eve
Christmas Day
Festival of the Incarnation
1st Sunday after Christmas
New Year's Eve, Watchnight
2nd Sunday after Christmas
Epiphany - Festival of the
Manifestation of Christ

LITURGICAL COLOR

White or Gold (at midnight)
White or Gold

Sunday, December 26, 1982
Friday, December 31, 1982
Sunday, January 2, 1983
Thursday, January 6, 1983

White or Gold
White or Gold
White or Gold
White or Gold

EPIPHANY SEASON

DATE

Sunday, January 9, 1983
Sunday, January 16, 1983

CELEBRATION

1st Sunday after the Epiphany*
Baptism of Jesus
2nd Sunday after the Epiphany
3rd Sunday after the Epiphany
4th Sunday after the Epiphany
5th Sunday after the Epiphany
WORLD CHURCH EXTENSION SUNDAY
6th Sunday after the Epiphany
Transfiguration of Jesus

LITURGICAL COLOR

Green
Green
Green
Green
Green
Green
Green

Sunday, January 23, 1983
Sunday, January 30, 1983
Sunday, February 6, 1983
Sunday, February 13, 1983

LENTEN SEASON

DATE

Wednesday, February 16, 1983

CELEBRATION

Ash Wednesday
Beginning of Lent
1st Sunday in Lent
2nd Sunday in Lent
3rd Sunday in Lent
4th Sunday in Lent
5th Sunday in Lent
Palm Sunday
Maundy Thursday
Good Friday

LITURGICAL COLOR

Purple or Unbleached
Purple or Unbleached
Purple or Unbleached
Purple or Unbleached
Purple or Unbleached
Purple or Unbleached
Purple or Unbleached
Purple or Unbleached
Stripped bare with no
color at all

Sunday, February 20, 1983
Sunday, February 27, 1983
Sunday, March 6, 1983
Sunday, March 13, 1983
Sunday, March 20, 1983
Sunday, March 27, 1983
Thursday, March 31, 1983
Friday, April 1, 1983

EASTERTIDE

DATE

Saturday, April 2, 1983

CELEBRATION

Easter Eve Vigil
Easter Day - Festival of the Resurrection
2nd Sunday of Easter
3rd Sunday of Easter
4th Sunday of Easter
SAMARITAN SUNDAY
5th Sunday of Easter
6th Sunday of Easter
7th Sunday of Easter
Ascension Sunday

LITURGICAL COLOR

Purple to White or Gold
(at midnight)
White or Gold
White or Gold
White or Gold
White or Gold
White or Gold
White or Gold
White or Gold
White or Gold

Sunday, April 3, 1983
Sunday, April 10, 1983
Sunday, April 17, 1983
Sunday, April 24, 1983
Sunday, May 1, 1983

Sunday, May 8, 1983
Sunday, May 15, 1983

PENTECOST SEASON	CELEBRATION	LITURGICAL COLOR
DATE		
Sunday, May 22, 1983	Pentecost - Festival of the Holy Spirit	Red
Sunday, May 29, 1983	1st Sunday after Pentecost	Red
Sunday, June 5, 1983	2nd Sunday after Pentecost	Red
Sunday, June 12, 1983	3rd Sunday after Pentecost	Red
Sunday, June 19, 1983	4th Sunday after Pentecost	Red
Sunday, June 26, 1983	FELLOWSHIP MEMORIAL SUNDAY	Red
Sunday, July 3, 1983	5th Sunday after Pentecost	
Sunday, July 10, 1983	6th Sunday after Pentecost	Red
Sunday, July 17, 1983	7th Sunday after Pentecost	Red
Sunday, July 24, 1983	8th Sunday after Pentecost	Red
Sunday, July 31, 1983	9th Sunday after Pentecost	Red
Sunday, August 7, 1983	10th Sunday after Pentecost	Red
Sunday, August 14, 1983	11th Sunday after Pentecost	Red
Sunday, August 21, 1983	12th Sunday after Pentecost	Red
Sunday, August 28, 1983	13th Sunday after Pentecost	Red
Sunday, September 4, 1983	14th Sunday after Pentecost	Red
Sunday, September 11, 1983	15th Sunday after Pentecost	Red
Sunday, September 18, 1983	16th Sunday after Pentecost	Red
Sunday, September 25, 1983	17th Sunday after Pentecost	Red
Sunday, October 2, 1983	18th Sunday after Pentecost	Red
Sunday, October 9, 1983	19th Sunday after Pentecost	Red
	FELLOWSHIP SUNDAY 1983	Red
	(Oct. 6 is the 15th Anniversary of the founding of MCC)	
Monday, October 10, 1983	20th Sunday after Pentecost	
Sunday, October 16, 1983	Thanksgiving Day (Canada)	White
Sunday, October 23, 1983	21st Sunday after Pentecost	Red
Sunday, October 30, 1983	22nd Sunday after Pentecost	Red
Tuesday, November 1, 1983	23rd Sunday after Pentecost	Red
Sunday, November 6, 1983	All Saints Day	White or Red
	All Saints Sunday	White or Red
Sunday, November 13, 1983	24th Sunday after Pentecost	
Sunday, November 20, 1983	25th Sunday after Pentecost	Red
Thursday, November 24, 1983	Last Sunday after Pentecost	Red
	Thanksgiving Day (U.S.A.)	White

THE SEASONS AND COLORS OF THE CHURCH YEAR

The Calendar of the Church Year tells the full story of Christianity. It follows the Gospel Story from beginning to end. Christ Jesus is presented in ADVENT as anticipated Messiah; at CHRISTMAS as God incarnate in our world, God-with-us; during EPIPHANY as the Revealer of God to humankind; during LENT as the Revealer of human beings to themselves; and at EASTER as the Risen Savior. PENTECOST is a proclamation of the Holy Spirit continuing the work of Christ Jesus through the Church. It is important for Christians to hear and to tell the whole story of Jesus, the whole Gospel. Using the Calendar of the Church Year allows worship planners, preachers, and musicians to present the whole message of Christianity, and not just bits and pieces that correspond to their particular background or interests at the time.

This Calendar of the Church Year was developed for the UFMCC by Dr. Jeffrey Pulling, Coordinator of Samaritan Extended Studies (a division of Samaritan Education Center). It follows the emerging ecumenical consensus about what constitutes the Church Year, as stated by James White in his book *Introduction to Christian Worship* (Abingdon Press, 1980). There are several special days unique to the UFMCC included. The second Sunday of February is World Church Extension Sunday, on which a Fellowship-wide offering is taken to promote the development of MCC around the world. The first Sunday of May is Samaritan Sunday, on which all MCC congregations are asked to take a special offering for Samaritan Education Center, the educational institution of the UFMCC. The last Sunday of June is Fellowship Memorial Sunday, in remembrance of Gay/Lesbian martyrs, especially those who died in the New Orleans fire of 1973. The Sunday nearest October 6 is Fellowship Sunday to commemorate the founding of MCC on October 6, 1968.

The best way to use this Calendar is not to slavishly follow it, but to use it to proclaim the whole story of Christianity in segments that logically follow each other.

ADVENT SEASON: November 28 through December 24, 1982. This includes the four Sundays before Christmas Day which are designated as Sundays in Advent. Advent is a time of preparation for Christmas and Epiphany. It involves getting ready for the coming of Christ - both His first coming as new-born Messiah and Savior, and His last coming as Ruler and Judge to bring the Dominion of God into full realization. So Advent is a time of anticipation. There is a mixture of solemnity and joy to this season, with God's love being nearer to us than we ever imagined. The color is *purple*, which represents repentance (changing or turning) and preparation. An alternate color is *blue*, which represents hope and expectation.

CHRISTMASTIDE: December 25, 1982 through January 6, 1983. This includes Christmas Day and the one or two Sundays between December 25 and January 6, designated as Sundays after Christmas. Christmas is the Festival of the Incarnation, the divine becoming flesh in our midst. This is the celebration of Christ's entrance into our world and His total involvement in human life. The season ends with Epiphany, January 6, which celebrates the manifestation of Christ to the world, particularly in the story of the "Wise Men" (magi or astrologers), recorded in Matthew 2. The color is *white* or *gold* for the dazzling light of God shining in the world and for the spectacular saving event that God accomplished by coming to us in Christ. To avoid any racist implications (using white to represent God, glory, and goodness, and black to mean evil and death), an alternate color scheme might be a *rainbow* of celebrative colors.

EPIPHANY SEASON: January 9 through February 13, 1983. This includes four to nine Sundays (six in 1983) between Epiphany and the beginning of Lent. They are designated as Sundays after the Epiphany. This season is also a festive time, celebrating the manifestation, appearing, or showing forth of Christ in our world as Savior and Revealer. Traditionally, the first Sunday in this season commemorates the Baptism of Jesus, and the last Sunday the Transfiguration of Jesus. Epiphany is a time to look at the mission of the Church to the world, and therefore it is very appropriate that World Church Extension Sunday falls during this season. The color is *green* (symbolizing life) to signify the Church as it grows and reaches out under the direction of its Savior and Revealer, Christ Jesus.

LENTEN SEASON: February 16 through April 2, 1983. Lent begins with Ash Wednesday and includes the six Sundays before Easter Day, the last of which is called Palm Sunday. Lent is a time of preparation for the celebration of Easter and Pentecost. The traditional themes are the journey to the cross, the forty days that Jesus spent in the wilderness after His baptism in order to reflect on His forthcoming ministry, and our own wilderness wanderings and wrestlings. Lent is a time for self-examination, determining what is really important and ultimate to us, participating in the mounting passion of Christ and in the suffering of the world. This means in effect preparing ourselves for the death and resurrection of Christ and our own participation in death and resurrection now. The color is *purple*, which represents repentance (changing or turning) and which also signifies Jesus' strange style of rulership, that of a suffering servant. Alternate colors are unbleached linen and gray because of their plainness and association with the wilderness theme of Lent.

Lent concludes with Holy Week. Palm Sunday commemorates the triumphal entry of Jesus into Jerusalem, when Jesus displayed the humble nature of His rulership and challenged the authorities to reckon with Him. Maundy Thursday ("Command Thursday") or Holy Thursday commemorates the Last Supper and Jesus' command, "Do this in remembrance of me."

Good Friday (God's Friday") is an observance of the crucifixion of Jesus. On this "Bad Friday," humankind tried to destroy the incarnate love of God, but God had other plans.

EASTERTIDE: April 3 through May 15, 1983. This includes Easter Day and six other Sundays, designated as Sundays of Easter, of which the last may be called Ascension Sunday. Easter is the Festival of the Resurrection, celebrating the victory of God in raising Jesus from the dead. This means celebrating also our own rising to new life in Christ. Easter is a time for fresh possibilities and a new start. The Easter season culminates with Ascension Sunday. The Ascension means that Jesus was raised not only from death to life, but also from suffering servanthood to exalted Ruler at the hand of God. The color is *white* or *gold* to signify victory. Again, as at Christmas, an alternate color scheme might be a rainbow of celebrative colors.

PENTECOST SEASON: May 22 through November 20, 1983. This includes Pentecost itself and up to 27 subsequent Sundays (26 in 1983). These subsequent Sundays are designated as Sundays after Pentecost, and they run until Advent when a new Church Year begins. Pentecost is the Festival of the Holy Spirit, recalling the birth-day of the Church. After the departure of Christ from our world, God came to us in an exciting new way, empowering us to be God's people in this world. Traditional themes for the Pentecost season include: the Holy Spirit as the energizer and sustainer of the Church, the nature and unity of the Church, and the gifts of the Spirit to the Church. For the Pentecost season, the color is *red* to signify blood, fire and the presence of the Spirit of God. An alternate color for the Sundays after Pentecost is *green* to represent the growth-producing effects that the Spirit of God makes possible for both Christians and the world in which they live.

OPTION OF DOMINIONTIDE: Instead of a long Pentecost season, an option is to have a season called Dominiontide, beginning the last Sunday of August and continuing until Advent. These Sundays would be designated as Sundays in Dominiontide, and the color would be *green*. This was the latest of the seasons to develop, being proposed by the Federal Council of Churches (U.S.A.) in 1937. It is celebrated in the United Methodist Church as an alternative to an extremely long Pentecost season. The traditional terminology for this season is Kingdomtide; an inclusive rendering is Dominiontide.

Dominiontide is a celebration of Christ as King or Sovereign Ruler. Jesus inaugurated the Dominion of God (God's Rule or Reign) and will bring it to consummation. Common themes for Dominiontide include: the present and eternal rulership of Christ, the present and coming Dominion of God, the rule of Christ over his followers in all aspects of life, and the love of Christ transformed into justice in this world. The season is often known for its emphasis upon social action and justice.

THE AUTOBIOGRAPHY OF THE REVEREND TROY D. PERRY
FOREWARD

by Mrs. Edith Allen Perry

If the doctor had told me when Troy was born that he was a homosexual, that he'd grow up to be one, I couldn't have loved him any less than I did, nor than I do now, nor any less than I love my other sons.

And I've got four others. I'm proud of them all. They're all beautiful. Everybody tells me, when they see me with my sons, "My what a nice looking bunch of boys you've got." They've all got so much of their father in them. People tell me that Troy looks like me. But I don't think so. I think they all favor their father. Anyone who sees their father's picture says that. He was a very distinguished, beautiful person. He was tall--as all my boys are--and well built, just like Troy, and like all of them.

When I was younger I didn't know anything at all about the homosexual way of life. Oh, I knew there was such a thing, but it never crossed my mind. I guess I was just never aware of it. I never recognized any sign of it--not really until Troy. I had a very traditional reaction. I guess I thought "they" were all soft and effeminate, rather like girls. That was my attitude.

But then homosexuality hit close to home. And when it did, and I found out about it, it like to have knocked me off my feet. It really was a revelation to me. I just couldn't believe it. I couldn't.

I've learned so much from all that has happened. And now I know that I'm a better Christian for having done so. I've seen the hard life that some have lived. I've seen some of the despair. And I've seen the hope, and the great energy that so many of my friends in the homosexual community have. I really think that the majority of them are so creative, so productive and so kind. The militants are fighting for their rights. They'd like to have me refer to the community as the gay community. And that's fine with me.

People ask me how I feel about all that's happened. Well, the way I feel about it is this: Why should anyone live in a half world? Why should my son have to live that way? When Troy stood up to be counted with his gay brothers and sisters, and when he found his mission in this life, I figured that he was doing what he knew in his own mind was right. And I'm with him all the way. No one should live in a miserable world of shadows and be threatened with ruin and exposure. People, parents, children--no one should have to live that way.

I can't understand any mother that would turn her back on her children because they are homosexual. It's hard to stand by them at first, and hard not to feel ashamed. But that shame is just being afraid of what others may say or think. And that's just plain silly, when it comes down to it. But if you accept them, and they accept themselves, then you can really learn the true meaning of love and family. I know. I did.

I couldn't feel a lot of things back then, when Troy was going through all his struggle. In our background, everything was a sin. And it surely took a lot of thinking and praying to really realize that many of the old strict ways in which we were raised just aren't what it's all about. The real sins are hate and being inhuman to each other. That's how we all sin against the homosexuals. I'm glad that I've been able to discard that attitude in my life.

I've met the nicest people that I've ever met in my life as a result of Troy's work. And I know that all these men and women are just as deeply involved with God as any churchgoers could ever be. And I know my other sons feel the same way, and so do their families. We all know that Troy, like everyone else, must make his own way, no matter what. And that's just what he's doing.

We all want to end all of the bigotry and hatred, and the feeling that homosexual love is a sin. When that feeling gives way a little, then the feelings of having to be ashamed and of having to feel guilty and bad begin to go away as well. Then these people can live happy and productive lives. I know. I've seen it happen right before my eyes. I've been a part of it. And it is a revelation. I hope it will be for others, too. That's why I'm glad Troy has chosen this time to tell his story.

INTRODUCTION

by Troy D. Perry

One thing is sure. We homosexuals must all learn to rid ourselves of the sense of shame that we have been conditioned to accept from the heterosexual world. Such shame is no longer acceptable to any of us.

How could we go on being ashamed of something God created? Yes, God created homosexuals and homosexuality. It exists throughout history, and all over the world. We homosexuals number in the millions in the United States alone.

We must rid ourselves for once and for all of the sense of shame I speak of. It comes, I think, through a sense of being alone. I'm sure that most homosexuals feel alone--often desperately alone--for long stretches of time. I know I did. And being alone, being lonely, is what has made us all vulnerable to oppression.

I am a minister of the Gospel. I have found my mission in this life. And I am a homosexual, a happy homosexual.

For much of my life I carried the loads of guilt and shame that lead so many homosexuals through a soul-wrenching and miserable wilderness. It was a challenging trial to learn self-acceptance. It was also a beautiful trial, because in accepting myself, I had to learn to accept others, all types of homosexuals.

I had been taught in my Southern schooling, and in my rigid Pentecostal church background, that all of what I've grown to accept and love is evil and an abomination to God and humanity. I know now that it isn't. The opposite is the case.

I learned the truth when I finally found out that I was really homosexual. When I began to ignore a feeling of furtive looks and restless airs, I knew that I was an instinctive rebel. Most homosexuals are. It is one of our basic attractions.

When I recognized the feminine pretensions of some of my fellow homosexuals, I recall seeing them as something of a novelty, a disguise, a kind of dandyism that, earlier, sometimes repelled and frightened me.

I thought that the obvious homosexuals were like sinister clowns exaggerating their own sense of novelty and aggressively putting others on. I wondered why they wanted to rock the boat. Why did they constantly want to irritate the established heterosexual society? They only attracted persecution and scandal.

What I didn't know then was that such gay young men with feminine airs were paving the way for the gay sexual revolution in which we are now so totally involved. As victims of society's injustice toward homosexuals, they could not be ignored.

At one time in my life, I, too, felt that such obvious "fag" types were a threat. Now I know they are God's own children. As such, I have grown to love and embrace them.

I have come to know that homosexuals come in every color, shape, size, age, religion, political stripe, and background. I know that intolerance is an enemy of mine, just as it is an enemy of God's.

We have learned the meaning of hypocrisy. In most organized religions, hypocrisy seems to be a basic requirement for active membership. This hypocrisy is humanity's own inhumanity to its own.

We have allowed ourselves to become disenfranchised. We are the butt of jokes, the last social minority to tolerate such put-downs. Only in 1968 did we really begin to fight back. The fight is led by only a tiny fraction of our numbers, and I am proud to be in the vanguard.

The religious feelings of these, my people, are very deep. But most organized religions have been no more helpful to us than an empty well, to which we have all returned again and again in some kind of forlorn spirit of hope. We grew gradually to accept a feeling that God did not care about us. That feeling served to place our real spiritual needs under a powerful and almost lethal anesthetic.

It took a violent shock as powerful as a bolt of lightning to reveal to me this disgraceful condition, arising from our own sense of isolation.

What set me on my course? Carlos, a young, handsome dark-complected Chicano with haunting eyes and a velvet smooth skin, became a very close friend of mine. In the spring of 1968 we really made the scene and ran around a lot together. We heard of a groovy new bar, called The Patch, in Willmington, run by Lee Glaze. Anybody who got arrested in his bar would be taken care of. Lee would put up bail, pay the lawyer, and fight the case. And that's just the way it worked out. It was the first gay dance bar I was in. The music was fast and wild. The bar was popular every night of the week. Lines of people waiting to enter formed around the block.

The local PTA decided to picket the place. We thought that was wild, so two weeks later we went and picketed the PTA.

The next move came from the Alcoholic Beverage Control Commission, and the local police, who checked to see if there were any infractions of the law such as minors being served or any lewd or lascivious conduct.

Carlos and I were there one night and he went and bought each of us a beer and came back to our table and started to sit down. A fellow in plain clothes walked up to him, flashed his badge, and said, "Come outside with me."

They also took another friend of ours, a kid named Bill. Outside they were charged with lewd conduct, handcuffed, frisked, and hauled off to jail.

This was about eleven o'clock at night. I knew Carlos hadn't broken any law, and I'm convinced of that to this day. But it took me until five-thirty in the morning to get Carlos released. It was all due to the usual police harassment.

When I did finally see him, I could tell he was more shook up than I was, and I was really upset.

Carlos said, "I've never been arrested before for anything in my life. And I'm twenty-six now. The police kept telling me they were going to call my employer and tell him about me. You know, Troy, I've learned one thing from this experience. Nobody likes a queer. That guy probably will call my employer."

"Now come on, Carlos. Get off that trip. He's just trying to bluff you."

But Carlos wouldn't accept that. "Look, Troy. Be a realist. People really don't care. Nobody likes a homosexual."

"Well, Carlos, even if people don't, I'm still convinced that God does."

Well, Carlos just laughed bitterly and said, "Oh, come on, Troy. God doesn't care about me. I even went to my minister and told him I was a homosexual. He told me I couldn't be a homosexual and a Christian, too. No, Troy, God doesn't care about me." With that, he turned and left.

When he left, I felt the weight of his disaster upon me. I knew I could talk with God, so I knelt down and said, "God, if it's your will, if you want to see a church started as an outreach into our community, you just let me know when."

And that still small voice in the mind's ear just let me know--"Now!" And I took out an ad in *The Advocate* and announced the first services.

I knew that the church I founded would be open to all, that its doors would be open to all, but especially to those who had been shunned and turned away by other sects, sects that have steadily refused to come to grips with the homosexual factor of the human condition.

The campaign is clearly mapped out. The battles have just begun, but the war will be won--the war that will see all of us as shameless equals in the eyes of our fellow human beings, as well as in the eyes of God.

This is the story of how I came through my own personal wilderness to the oasis of God's garden where I have begun to make my own vision a reality.

Mine is a triumph over bigotry, agony, loneliness, and repudiation. I refused to lead a double life. I learned total honesty and self-acceptance. I have known for a long time now that the Lord really is My Shepherd and really does know I'm gay and loves me and guides me every day in every way.

I hope my story will serve to help others to a more honest acceptance of us and of themselves.

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(The following text is a special condensation of the full book prepared for Samaritan Theological Institute.)

CHAPTER I

IN THE BEGINNING

I was lucky. So were my brothers. We were all conceived and born because our parents really loved each other. They expressed that love in the passion of a lustful sexual embrace.

I'm sure homosexuality is preordained. A lot more work has to be done in this whole field, but I'm firmly convinced that much of what we are comes to us through our genes. People will say, "Where's your proof?" I just believe, that's all.

On July 27, 1940, in Tallahassee, Florida, the state capitol, I was born. Consider the setting. People there work hard. There are prejudices that have been traditional. Many have been handed down for generations without anyone bothering to really think about them, to sort them all out. It's that way about homosexuality there. I feared exposure of my homosexuality. When I was a young married minister there, a real wave of persecutions occurred. And persecution does alienate you and create a climate of fear and terror that can destroy you.

Fate drew my parents together. My father was born on a farm. Tobacco was the biggest crop. Dad's family was large like most families around there. Dad was one of eleven children, and so was my mother. Dad and his brothers were a hell-raising bunch. My father's family had Indian blood. I'm part Cherokee Indian. My father and his brothers ran away from home when they were very young. Grandfather Perry was in some ways a very wicked man. As soon as they could make it, the boys ran. That gave all of them a close tie, a common bond, that drew them closer together than most brothers I've seen.

Dad was a splendid, powerful figure to me, and to all of us. I remember him as huge. I guess he must have been about the size I am now. I remember his dark swarthy complexion, his piercing, yet smiling eyes, and his steel grey hair.

My father had charm and authority. He made decisions and that was it.

My mother used to say they had originally wanted either a football team or a baseball team. But after my youngest brother was born, my mother became

ill, and it was not possible for her to have any more children. As it turned out, I disliked most sports. The only sport I really loved was swimming. I cannot remember not being able to swim.

My father was the type of man who was convinced nothing was impossible. He really took his time with all of us. And I think all of us have a lot of that in us today. He was gone sometimes. The first couple or three years of my life, he'd been gone. He'd had to serve a prison sentence instigated by the revenuers. But he spent the time he saved to be with us really enjoying himself. He'd get us all together and we'd all go out swimming. That was really his sport, too, and we all developed a love for it.

My dad was a sport in other ways, too, especially before he married. My uncle Wallace told me that he and my dad used to have some wild times. Dad always drove the swankiest and sportiest car. He used to pick up Uncle Wallace and they went out to meet the girls and have a night on the town. It always made Aunt Fanny mad that they went out like that. After Dad married mother, he settled down a bit.

My mother was born in Hamilton County. She lived on what's called a dirt farm. She developed a very tolerant and philosophical attitude early in her life. She and the rest of the family lived a happy, close, loving life. She went to school through the tenth grade, as far as school went in that neck of the woods.

When she was only eleven, her father drowned in a flash flood. His death gave mother her first real experience in making a new life after a shattering tragedy.

Mother had married rather young. But her first marriage didn't work out, and she didn't try to stick with it. She got a divorce. So when she met my father, she was free and still quite young. She had gone to visit an older sister in Tallahassee and helped out in a restaurant that her sister ran there. My father came into the restaurant and she waited on him. Mother asked her sister who that flirt was. Dad was wearing a white Panama suit and white shoes. He was a real dude.

Her sister said, "Oh, that's Troy Perry. Just ignore him."

I don't think my mother did. He fell in love with her right there and he swept her off her feet. It was a short, whirlwind romance. And it lasted as long as he lived. They were really the happiest people I can remember.

Mother was loyal and loving. She devoted her life to my father. That's the way she was raised. I recall mother as the typical Southern woman. She

felt her place was in the home. She had been raised on a farm. She was really a homemaker. She was completely loyal to her husband, and to his children.

I think when I got to know Dad, when I was around three years old, he kind of overwhelmed me. We loved each other so much. I wanted to be like him. I think that's why I am like a father in some ways to my younger brothers.

In school, the teacher was always getting after me because I was forever running around pulling up little girls' dresses. The rest of school speeds by as though the merry-go-'round were tilting. I know I went to school endlessly, made friends, had fights, made enemies, got hurt, got over it, made up with fellows after a fight.

During my eleventh year, I spent some time on my uncle's farm. On one occasion, I had to share a bed with one of the neighbor boys. He was older than I. When he thought I was asleep, he pushed back the sheets, exposing his whole body. I watched through half-closed eyes. He clutched his penis in his hand and rubbed, carressed, and pulled on it. He just couldn't stop. As his movements became jerkier, his whole body writhed. His breathing became deeper. After a few minutes that seemed like ages, he gasped, gritted his teeth, snorted, moaned, and let go. Deep sighs escaped him.

My joy was too much for me to contain. I realized that what I had seen was actually something that had to do with life and the creative forces. I was sure that I was seeing in his semen one of God's greatest miracles. I knew that as I watched this miracle for the first time, I exulted. My hands would not remain still. I touched this wondrous substance. I asked him what had happened. He tried to explain it to me. He didn't do it often. But it was such fun. He explained about babies and what parents did. Of course, I knew that already. I was sure I was getting primed for some kind of thrilling sexual happenings.

Two weeks before Christmas my parents promised me I could go out with a friend of mine, a neighbor boy, and cut a tree. Daniel was much taller than I, about six feet tall, I guess. Daniel had coal black hair that laid in thick locks over his forehead. His smile was so winning. Daniel was a Biblical beauty. His lips were kind of dark red. He walked so surely and proudly.

Daniel got to our house and finally we got away to Bird's Woods. We hunted for just the right tree for over an hour. We got some holly. Later we

found some mistletoe. We made a little headquarters in a quiet clearing. We talked incessantly. Daniel was home from boarding school and I hadn't seen him for months. Finally Daniel spotted two trees that were just right. We chopped them down and carted them back to our place in the clearing.

Daniel asked me if I was cold. I nodded my head, "yes." He put his arms around my shoulders and hugged me to him. My hands were cold. I put them in his lap, between his legs, to warm them. I smiled at him, and he smiled back. And then, as he held me, his lips brushed the skin of my cheeks. They rubbed at the flesh of my face. I tingled all over, and felt warm inside. Daniel's hands moved to my lap. He fumbled with the buttons on my pants and undid them. He smiled. I felt the swelling in his groin where I hid my hands. Then finally, his hands, cold, and yet warm, took out my own organ. Then his head ducked quickly down, and his mouth replaced his hands. The warmth of that moment, the surging, the feeling that could not resist, swept over me. Oh God, Oh God, Oh God.

Later, as we grew older, we had other times together. We began to branch out a little. There were other kids my own age, and we all experimented as much as we could.

Those episodes were a kind of secret. But we had other kinds of hidden knowledge in our family, too. And nothing was ever said about them, either. For instance, the fact that my father was a bootlegger, the biggest bootlegger in northern Florida, was something that was just never mentioned.

In addition, he was a very successful businessman. He had a thriving farm, a contracting and construction business, and a small chain of filling stations.

Mother did a lot of work with my father. She handled much of the administration of his legitimate business. He couldn't read or write. She read everything to him and took care of his correspondence. But my father was a mathematical wizard. He could work out all the math problems in his head and astounded everyone. He was a shrewd businessman, and a good one. We all knew what else he did, but it was a very quiet thing.

When I was just a tiny baby, my father went to prison, but once out and back in business, he supplied the bootleg booze to all the politicians in Tallahassee. That was what finally brought about his doom.

I was only twelve years old when my father was killed. It happened in June of 1952. I remember going to bed and waking up to Mom's screaming. It was all so unreal and so weird.

This is pretty much how it happened. I had a cousin, Clay, who was eighteen and a real hellion, a super-heterosexual, a kind of James Dean-- a real rebel, but with a motorcycle. He taunted the police and needled them. They watched him and made life as tough for him as they could. One time he was chased through Tallahassee on a motorcycle. They couldn't catch him, so they shot the tires. I know my father helped him out of that scrape. My father liked Clay. In many ways they were cut out of the same piece of goods: dashing, romantic rebels, doomed for a tragic finish.

My father was able to help Clay, because, it was rumored, my father not only paid off the police, but also supplied the governor with liquor. But Clay was always under surveillance of one kind or another. Well, early one morning, my father went downtown with Clay. There was a gas war on, so they went to one of my father's service stations and picked up some gasoline in five gallon jugs. My father was driving his brand new Lincoln. The police spotted him with Clay, and just started to give chase. Rather than stop, and let them see what was in the jugs, my father took off. He outran them, but I think there just had to be more drama than that for both my father and Clay. He made a U-turn and drove back near the police.

Witnesses said they heard gun shots, the screech of tires, and the crash of the car turning over. Then somehow the jugs of gasoline all exploded. They were both incinerated, my father and Clay, in a horrible fire.

We became ghostlike figures walking through the house. I wept in rage and disbelief. Mother tried to comfort me and my four brothers. Morning faded into late afternoon. I was desperate. I ran out of the house and down the street to Daniel's. He wasn't there. His mother urged me to come in. I sat waiting for Daniel. The phone rang. It was Daniel. His mother said I was there. She said we could go pick up Dan at his sister's house.

Daniel's mother drove us along the same course upon which my father drove to his death. The burned out body of the car was still there. We stopped. People milled around. I jumped out of the car and ran forward. I stopped behind a man who stooped down and picked up something from the wreck. It was a black piece of my father's hair and scalp. I screamed. I felt sick. I ran. And I cursed as I ran, cursed, and screamed, and shouted.

I didn't know it then, but I was running and shouting and crying my way into a new beginning of life. I was running into manhood much faster than I was prepared to accept. I was three years older than any of my brothers. They needed me. My mother needed me. Of course, I turned to God. But I could not find an adequate answer.

It was unheard of for a black person to enter the funeral home. But my father owned a lot of houses, and a lot of those people worked for my father. We had maids and we considered them a part of the family. One of the maids told my mother, "Mrs. Perry, I'm gonna tear that door down if they don't open it and let us go in and say goodbye to Mr. Troy." So mother called the mortician and asked him to please open the funeral home to the Negroes. She insisted. So they did open it. The funeral at the church was an all-white affair, but at the graveyard, the Negroes were all standing on the hillside waiting. Once everybody had gathered around the coffin, they came down and stood with us, too.

I began the search that would end only when I had begun my true mission in life. My mother helped. She helped all of us, but I couldn't get over the loss of my father.

CHAPTER II

COMING UP

Mother had always had someone to take care of her and to handle all the business affairs. My father had done that. But now she was a widow with five children. Dad had left Mother with plenty of money, but after he was killed, something just went out of her. She was numb. She was a set-up. Sure enough, some fellow happened along. She relied heavily upon him. Six months after my father was killed, she remarried.

I just couldn't get used to him. He'd get drunk, and I had never seen my father take a drink. This fellow used foul language, and we had never heard that kind of language around the house. When he got drunk, he wasn't above picking up a rubber hose and giving one of us a whipping. Usually I was the one. I'd rather it was me than my brothers. It was all so different. I was going through one hell of a time in my life.

To make it worse, we had moved. We were alone, friendless, and strangers. Mother had sold out and moved to Daytona Beach, Florida, and bought a restaurant-motel, a deep sea fishing boat, and a large fishing camp.

This fellow was good to my mother, but I felt so out of place that I decided the only thing I could do was to run away. I planned my strategy carefully. I never knew until years later that I was really forcing my mother to choose between her new husband and her sons.

I had written to my aunt in El Paso, Texas, and asked her to write me at school. She wrote, "Go to your uncle's in Georgia first." Well, that I knew I could do, but I was afraid. The morning I was to leave, I polished my shoes and put on clean clothes and a warm coat. Then I rode the school bus and got off in front of the school. I had taken only my tooth brush and tooth paste. I walked from the school to the Greyhound Bus Station. I was scared to death. I got there fifteen minutes before the bus left, so I purchased my ticket and then locked myself in a pay booth in the men's room. When I heard the bus announced, I went right out and got on the bus.

All the way to Georgia, I kept looking back out the window. I worried

about Mom and my brothers. I recalled that her new husband was beating me almost daily. I knew I had to escape. My step-father's younger brother had moved in with us. He brought a young friend with him who was a sailor in the Merchant Marine. One night just before I left he got in bed with me. I remember waking up just as he was trying to enter me in some way. I started to scream and he covered my face with a pillow and pushed my face down. I fought and squirmed and got away from him. I made up my mind that night I would run away.

Once over the Georgia line, I breathed a big sigh of relief. I finally got off the bus and had to hitch-hike in the dark, in the blackest night I can remember. The house was way out in the country and I thought I would never get there. I finally got there. I told them why I had run away. I laughed. I cried. And I was sure hungry. My aunt put her arms around me and said, "Well, you did the right thing, I guess. You better get to bed. You'll have to go to school in the morning." I did. I only missed one day of school, the day I was on the bus.

The next day the sheriff came and asked my aunt if she had a visitor. "Well, he's in school," my aunt said.

"He's all right, I reckon. I'll wire the Florida authorities."

Meanwhile, back in Florida, my running away made a lot more waves than I figured it would. When I didn't come home from school, my mother went crazy. She told her husband, "If you've done something to Troy, so help me God, I'll kill you." She must have had a lot of anger she had been storing up.

When she got the telegram that I was all right, she decided to act. Her husband went out deep sea fishing, and she packed her four small boys and their clothes and books into her new Mercury and cleared out. She left behind her silverware, her furniture, and a lot of her keepsakes. She lost all she left behind, including the property.

She moved to Winter Haven, Florida. She set herself up there with the boys and put them in school.

Mother wrote and told me how my hasty departure had affected them. She forgave me for leaving as I did and begged me to write. Up in Georgia, my life had sharply changed. I loved school. I got along with everybody. Mother wrote to say that I could stay there if I thought it would help me find myself. She said she prayed for me and she would send for me when she needed me.

All that I had been through drew me closer to God. I had been preaching. I loved it. I felt it. But I wasn't sure about its being my calling. Not then.

My uncle always took the whole family to church and to prayer meeting. That was perfectly natural for me. I just grew up in it.

At the first prayer meeting I went to up in Tipton, I heard one of my favorite people preach. She was my Aunt Bea, one of the most influential people in my whole life. She wasn't really an aunt. Aunt Fanny had a brother named Robert, and he had married Auntie Bea. I called him Uncle Bob and felt close to him, too. Auntie Bea was certainly different from anyone I had met in my own religion. She was the model of a zealot. She had been saved! And I mean she was really *saved*. She had been the family whore. She told it all just like it was once she'd been saved. Aunt Bea was a very intense person. She had a Pentecostal conversion, and that was really something. If you've never seen one, you've missed a real experience.

In the fall of 1939 Reverend Rowen, a Holiness preacher, appeared in the southern part of Georgia. The Holiness Church is another name for the Pentecostal Church, which some people call the "Holy Rollers." The people in attendance are moved. The Spirit of the Lord seizes them, and they are literally carried away. The Reverend Rowen was an inspiring force. People came forth and testified. They wept. They moaned. They prayed aloud in a full voiced frenzy. They sang hymns. They hollered out "Amen" and "That's right!"

Reverend Rowen was most persuasive. During the first five weeks of his preaching all went well. Then one Sunday afternoon Aunt Bea wandered into the church. She listened to the message of hope being preached by God's messenger. She became fascinated. And she accepted the words of this man who said that God was all powerful. Bea went forward to the altar and she was seized with the Holy Ghost. She began to speak and plead with other tongues. Her whole body shook.

Well, after that, she was a changed woman. She swore that God had directed her to fast. She was to eat nothing, only drink water. After two weeks of fasting, she started going to the woods and praying. She began to ignore Uncle Bob and everyone else.

Twenty-two days after she began her fast, Uncle Bob signed the papers to commit her to the state hospital. All of Uncle Bob's family and friends assured him he had done the right thing. Aunt Bea didn't object. She prayed in tongues all the way. After a week in the hospital, she came upon a woman who kept compulsively tying her hair into knots and pulling them out. Bea rebuked the devil in the name of Jesus and the woman was made whole, and so were many of the others. Bea was a healer. And she went about the hospital praying with

people, asking God to heal and save them as God had saved her. She was released from the hospital after a very short time.

At home, Uncle Bob missed Bea, whom he really loved. The Reverend Rowen decried Uncle Bob's "persecution" of a God-fearing and religious woman, and the congregation was very loud about it. She was a martyr to them.

After a month, Uncle Bob was pretty lonely. He wanted Bea. Most people had stopped talking to him. As he tried to figure out what to do, a car pulled up, and out stepped Reverend Rowen. Reverend Rowen prayed with Uncle Bob, and Uncle Bob became a convert. A week later, Aunt Bea was home.

One Sunday afternoon Reverend Rowen explained to his more than 400 faithful crammed into a hot tent that God was directing him to move on. But he wanted to be sure that the town would have its own church. So he asked someone to give land. One farmer immediately offered a ten acre tract. Then he asked for pledges of cash after the harvest so that they could build their church. Over \$12,000 was pledged. That's what you call the Lord moving, and anointing, and blessing real, real good.

Then he said that God had spoken to him that very day about Sister Bea. It was a tense moment. Everyone leaned forward, trying to catch every word. And he announced that Sister Bea would be the pastor of their new church.

The congregation went wild. God had spoken. There were shouts of joy and speaking in tongues as that place had never experienced.

Sister Bea was a model for the congregation. "Just be you. Be yourself. Be what you want to be and let others say, think, or do what they want," she always advised me. So she must have had a tremendous influence on my early religious searchings, an influence that stays with me now.

Bea inspired everyone who came into any kind of contact with her. She had her own radio show, a one-hour sermon, one day a week. But she didn't organize well. She didn't know how.

One Sunday one of the country farmers showed up at Bea's regular Sunday service with a sly grin and a large rattlesnake. She would demonstrate her faith in her God. She cited the Book of Mark, Chapter 16, verses 15-20. She began praying for power, power to overcome Satan in this reptile form. She seized the loosely coiled serpent. It did not try to strike her. She held the snake high over her head and she spoke in tongues. The congregation went wild. She had proven her faith.

Aunt Bea's faith was an endless fountain of energy. God could move. That was her attitude. Period. She would do things that helped people. I

recall her zest for life. She was the first to say that I would preach.

On the Sunday that Bea prophesied that I'd really be a preacher, Bea preached. As the service closed, Bea asked the congregation to come to the altar and pray. We all did. I felt her hands press like a crown upon my head. She started speaking in tongues. She paused and said she had a revelation. She looked out at the congregation and her hands came around and cupped my face. She looked at me and told them God had spoken to her about me. She smiled and told them that the hands of God were upon me, that God was going to use me mightily in ministering to God's people. She swore to them and to me that I had been called by God to preach. Tears welled up in my eyes. I was afraid, but I felt a happy weight of oncoming responsibility. Still holding me, Bea said that I was to preach the next Wednesday night at prayer meeting.

Behind my uncle's house there was a large cornfield. I walked out into it, almost to the woods that surround it. I opened the Bible I had brought with me and started to preach to the cornstalks. When I spoke they nodded to me. I preached of divine love. I told the cornstalks that God loved them, that Jesus gave his life for them, died for them, and arose from the dead, just for them. Jesus was coming back again. If only they would accept him as their Savior, they would meet him when he comes.

That night I was scared. I was afraid of God and my Aunt Bea. But I didn't know which one I feared more. I was scared of my cousins, the uncle and aunt I lived with, and everyone in the congregation, and also of the unknown. As I sat there thinking it couldn't get any worse, I began to wonder what would happen if someone brought a snake into church and I would have to prove my faith.

Finally I was called to preach. Later I couldn't remember what I said, but I was sure I had preached for an eternity. I found out that I had really talked for only four and a half minutes. After another hymn, I asked for converts. Three youths my age came forward. These were the first converts to accept Christ as I had accepted him. I had started at last.

CHAPTER III

WANDERLUST

I had run away from my mother and brothers as a boy. I had to go back as a man. I knew that before I could go home and face my mother, I would really have to prove myself on my own. That way I could make up for having hurt her by running away. I had written to her a lot and she had kept up a daily correspondence with me.

I had the bug to go out west to Texas to be with my aunt for a while in El Paso. I wanted to do some preaching. Aunt Bea had really put the bee in my bonnet. I just had to go.

My aunt in Georgia got all upset every time I mentioned it. She had a lot of good reasons for my not going: school, church, preaching, friends.

To add to the pressure, my aunt in El Paso sent me the money for the ticket. I had to talk to my aunt, uncle, cousins, and friends. Pretty soon I had everybody persuaded to my way of thinking. My uncle gave me his black shirt and it fit me perfectly. I was so proud of it. I had a black vest and my uncle gave me a pocket watch, too. I sure looked like some dude.

I had a strange sense of freedom as I went to Texas. I missed my father. I really grieved for him. But I knew I couldn't go back. I wanted to find a way to work it all out. I knew I'd see my father's sister. She was the only girl in my father's family, and they all treated her like something special.

I stepped off the bus and there were my aunt and all her kids waiting for me. We were all so happy we cried. Through my tears I saw snow for the first time in my life. It scared me. I just couldn't get over it.

I liked El Paso. It was big. It had so many different things going on. It snowed. It got hot. It got dusty. It got dry. It was windy. All in the same season of the year.

We all attended a little Pentecostal school next to the church. It was right across the street from a large Catholic school for unwed mothers. When I preached, I preached about the wages of sin. And I would look across the street toward that big Catholic school, and everyone knew just what I was talking about.

Everybody liked me. And I liked everybody. I sure kept busy with school, preaching, and all. But I worried about my mother, brothers, and things back in Florida and Georgia. I was homesick. My mother's letters would make me just long to get back on that bus and return to Florida. Mother's letters got more insistent. Telegrams began to come. I hung on for a time. But mother couldn't wait. I remember I just said, "Well, I'll go home now, if you all don't mind." I had been happy there. El Paso had given me an urge to travel. I still have that urge.

Mother had a little house in Winter Haven. She had added a new role--that of breadwinner. I had quite a homecoming. We were all so close. It seems to me that love and faith held us all together. When Dad was alive we all lived on easy street. Now we were fighting poverty. I had a job after school, and my brothers, too, as they got old enough.

We finally ended up in Mobile, Alabama. There we all experienced the pressures of poverty in the big city for the first time. Relatives came and wanted to split up the family. I think a split would have killed my mother. The kind of work she could do was pretty limited. She had worked as a housewife all her life. I remember one time, my mother told me that she had stayed up all night worrying about what she was going to feed us for breakfast. When we got up, there was breakfast. Mother found some flour some place, and made pancakes.

Keeping us all together shows the kind of real strength she has. We were down and out, but we held together. Nothing would ever drive us apart after that. I think that's one reason why my brothers stood by me, without question, when the whole thing about my being a gay minister came out. It was the strength and sureness of a silent communication that had fired our souls way back in Mobile. It still inspires all of us every day. My brothers and I take care of our mother today. There are people who would tell you that a homosexual is overly attached to his mother--too fondly so. I don't feel that I am. Then we were too selfishly growing in our own ways to realize the way she slaved for us. Well, now we do realize. I have her with me now, as much as I can. I owe her my life. We're just saying thank you in our own way.

One of the ways I helped out at home was by preaching. I didn't make much money at it, and in addition, I had to work as a stock boy in dime stores, or do whatever I could to help make ends meet. But I loved preaching. I had preached regularly since Aunt Bea permitted me to preach in Georgia.

When I was fifteen I got my license to preach. One just goes before a congregation and preaches a sermon. Then, at the next regular business meeting of the church administration, the application is considered. A license gives one the right to preach. But all the other ministerial and pastoral functions must wait for ordination. That takes place after one successfully completes a course of study at a Bible college. My first license was granted by the Baptist church that we attended in Winter Haven.

I felt there was something lacking. And that something was a girl friend. So I got one. Her father was the pastor of the Prichard Church of God. I went there with her. I preached and the Lord blessed, real, real good. It was a church with a lot of social activity. It seemed to me to be everything I ever wanted. My girl friend, and my affiliation with the Pentecostal church, gave an added zest to the emotional charge I got out of religion, out of communion with God, and out of being in touch with everybody. I had turned away from the Baptist church. I think I was already secretly, deep down, turning away from a heterosexual life. Had I maintained that orientation, I would have made it in the white Anglo-Saxon Protestant religious area. As I look back, I think I was being prepared then for the mission I have now, where I am so much better off.

Then there was a kind of three-way tug of war always going on inside of me. Pulling one way was the physical world. That was the world of the senses. It was a world of sensual pleasure and sensual pain. My daily experiences of the nature of my body, of desire, of sexual fantasies, of intense emotional feeling, of reaction to the physical world was a real set of problems that I had to cope with. I would feel great guilt at my heterosexual desires, or at my homosexual leanings. I just couldn't understand the drives. I also had the world of metaphysics and mysticism that I felt as a real, living, almost physical presence. And, too, I had the world of God, and of past history, the sense of being in transit through this life from others and to others. These forces went round and round inside me, pulling me here and there. I tried to have the spiritual dominate me. I strove for perfection. And the more I tried, the more elusive it was.

I was beset by self doubts. Everyone who thinks they have a religious calling is. They never really go away. But the realization grows and you finally know that's it. You are often tried and tested very seriously.

At age sixteen, along with my doubts about everything and with the need to find myself in all ways, I had great guilt feelings about my sexual urges.

I think I wanted to know how others felt, what the other boys were doing about it. That curiosity drove me to more experimentation with homosexuality. I kept asking, "Now, God, why did you call me, and yet I have these feelings? Why do I have these attractions to a fellow?" I had the conflict between my feelings and what the church taught.

I went through a terrible time and I was always asking the Lord to really come to me, and help me, and not let me masturbate, or have those strong sexual feelings. It was a real struggle. And I wasn't very successful at coping. My feelings were just too strong, and I discharged my tensions however I could.

I remember that summer in 1956, when I was sixteen. I went to a youth camp run by the Pentecostal church. We experimented. When the experimentation was whispered around, who do you think became the scapegoat of it all? Why, Troy Perry, of course. But nothing really happened then.

We had an organization in our church called the Lamp Lighters. No one had ever won the Silver Flame Award--in the whole state. I was going to win. My award had been verified by three ministers who had me memorize all the teachings of the church, and the Bible scriptures, and the thirty doctrinal points.

I was so proud. It had been announced in church. Then the state youth director said, "No! One of the boys' fathers from camp wants me to excommunicate him. The answer is no!"

That really broke my heart. It was a hard experience, but I finally accepted the fact that I wouldn't get that award.

Again I turned inward. I berated myself. I preached more and harder. I turned to girls. But nothing really worked. I knew that somewhere, somehow, my strong physical attraction for the masculine image would find an answering reflection. I kind of went along day to day waiting for it to happen. Once in a while it did. I felt more a man afterward. Reassured, I could turn again to girls. It was a strange cycle.

So, until I was eighteen, things went along as kind of a blur. I thought I could make a bi-sexual accommodation, or be a semi-heterosexual. Many people have done so. I think more homosexuals are living as semi-heterosexuals than otherwise. I know their problems. I had them. But for a minister, it was almost impossible.

I didn't know what kind of accommodation I could make. I just didn't know enough about myself, nor my sexual make up. But I met the girl I was sure was for me. Marriage looked like the best deal all around, and it would be the easy way out.

CHAPTER IV

THE BONDS OF MATRIMONY

At age seventeen, I followed the course set out for any Southern young man who decides that he wants to be a man of the cloth. I looked around for the woman who would share my life as a minister's wife. I knew it wouldn't be easy. Most Pentecostal ministers have to work another job, so that they can spend their "free" time preaching.

I went to a church service, and the girl who played the piano lit the spark. She was pretty, she had a winning smile, and she had a mind of her own. That was all for me.

And, selfishly, I must admit that every minister needs a piano player. But when I talked to her, I was really attracted. She did a lot of church work, but she did her religious work and worship her own way, not Troy Perry's, nor anyone else's. But all these qualities really attracted me to her.

We saw a lot of each other for about three months, and then I popped the question. We became engaged, and we were engaged for just about nine months before we were married, and we turned nineteen soon afterwards.

I had the impression from our church that you had to marry to be ordained. And in our Southern society we were taught that the only lifestyle is the heterosexual one. There is just nothing else. Of course, the homosexual style is practiced quietly, secretly, and constantly by a large segment. Meanwhile, one is pushed toward marriage and having children. Everyone is supposed to give their mother grandchildren. It was better to marry than to burn. That helped me to make up my mind.

At that point, I felt that I was successfully suppressing my homosexuality. I didn't want to be a "queer," whatever that was. I thought I had it licked.

Then a friend of my wife showed up. He was gay but he wasn't obvious about it. Every night we were together. I got married, and I turned over a new leaf. I broke off my relationship with John. I packed up my wife and went to Chicago and went right to Bible college. I was determined to make it all work.

I loved it. I was enthusiastic about studying the mysteries and miracles of the Bible, of the whole ancient world. It was hard work, and it kept me busy. I was asked to run for vice-president of the student government. Election was a snap.

Everything ran along smoothly for about two months. Then some fellow I'd known in Mobile, named Richie, showed up. That night he tried to have sex with me. I was so scared, I had a pretty frantic and restless night. The next day he left. If Gloria sensed anything, she never let on.

Things had just settled down when my in-laws dropped by for a visit. John, my last bachelor romance, was driving their car for them. Gloria and I told them about our young caller from Mobile. Gloria mentioned rather off-handedly that I had spent the night with the visitor. When he could get me alone, John wanted to know more. He was jealous and he was mad. He let me know that he was in love with me. Well, this was all very foreign to me. Two men just didn't love each other in that way. And the whole idea of male jealousy was something I just couldn't understand. I put him off. I said I was busy with school, my job, and pastoring a little church in Joliet, Illinois.

Two weeks later the district overseer said, "I've got to see you, and the state overseer is here, too."

So they came down. I met them at the church. They looked at the growing number of congregation members that we had marked on our plaque.

The state overseer looked pleased and said, "It sure looks like you're growing."

But something was wrong. I could feel the tension.

He turned around and looked at me and said, "I think you know what I'm here for."

I knew that John had talked. I felt it somehow. It was the first time I ever felt the destructive, sick revenge of a jealous lover.

So the man said, "How quick can you leave? I want you to go right back to Florida. There's going to be a lot of talk around here."

I felt so dirty. That's why I hate the word "queer" so much. I felt the crushing stigma of being known as a queer. It hurt then. Now it wouldn't. I have a perfect defense against that kind of cruelty, but then it was on a plane so revolting that no one could talk about it, nor even pray about it. Not once did they say, "Can we pray for you?" Nothing except, "How quick can you get out of town?"

I drove off, and by the time I picked up Gloria I was crying. She wanted to know what had happened. Finally, I said, "I just can't tell you." And I told her we had to leave and go back to Florida right away.

Her whole family was there in Chicago, including John. She had to go and say good-bye to her family. She wanted me to come in with her, but I just couldn't. "I'm not going in there. I'll give you an hour to talk to them."

I drove off to a part of Chicago that I didn't know. I never felt so low in all my life. I was just totally defeated, and betrayed. I didn't know what to do, nor which way to turn.

When the hour was up, I drove back and picked Gloria up. She said, "They all expected me to stay there. I told them that I love you, and I'm going with you. And that we'll work things out." I could see she'd been crying. She said, "I know what it's all about. When I was there, John came in. He'd been drinking. He's wild. He loves you and wants you, but he'll destroy you." She looked at me and added, "I don't understand any of this, Troy. Please explain it to me. Please!"

Well, I couldn't. I didn't understand it myself. I could only say, "I can't. I don't want to talk about it." It was just a bad scene.

Mother was pretty surprised to see us. She knew something was wrong, but she never pried.

I had to find housing. I had to get a job, and I had to figure out things about myself and religion--where to turn. I worried about going to church. I felt that they had let me down. My wife and I had things patched up, but we needed to know more about each other, and more about my sexual dilemma.

One evening I came in from work and my wife had been crying. I asked what was the matter. She said, "Oh, I got a letter from my sister in Chicago." I asked her what was in the letter. She started reading it and it was one of the nastiest letters I've ever heard. She started in on how dirty and filthy I was. I grabbed that letter out of my wife's hand. My wife went right on. She could quote that letter from memory. I don't know what snapped in me, but I slapped her. I'd never hit a woman before in my life. I guess I was pretty close to a nervous breakdown. I was so enraged at my sister-in-law. The things she'd written. It made me feel dirty all over.

I don't know whether John had taken off, or had been tossed out. I know they gave him a pretty rough time, too. However bad I felt, I did find it in my heart to forgive him, because I knew the agony he must have been suffering.

I started going to the little church in Lake Alford, and I became the assistant pastor. Then the church split into two segments. I stayed there and pastored at Lake Alford. Things quieted down. We had our first boy, and everything seemed to be going along just fine.

I had made one mistake, however. When I became the assistant pastor I took the pastor into my confidence and told him what had happened in Joliet. His attitude was, "Oh well, when I was younger things like that happened. So don't worry about it." But that was a mistake I would advise everyone to avoid. I regretted it soon afterwards. When I became his rival instead of his assistant, he started a little whispering campaign.

There was a witch hunt going on in Florida. It came about through a commission appointed by the state legislature to investigate and root out homosexuality in Florida.

As a result, the slightest breath of scandal about homosexuality could ruin a person, forever. In our county alone, over 150 people had left. These were prominent people. Some were driven to committing suicide. These people were called up in front of judges and asked about homosexual acts and homosexual people they knew. People with well established jobs or from prominent families just disappeared. And this was in 1961.

Then something happened. Someone sent a letter from the state church office. Gloria called and my mother rushed over, and this was her reaction: "I didn't know anything at all about homosexuality. It was a revelation to me--finding out that way--having my own son accused. Because here he was, married, and with a baby and all. His wife called me and said there was a letter there that I should read. She and I were good friends, real close. The letter was about Troy and some other young man. I read it. We just sat there looking like a couple of grave diggers, and Troy walked in. He read the letter. Tears came to his eyes. He knew that one day his family, those closest to him, would know. It was an awful moment for all of us. I wanted to get a lawyer and make the accuser prove these things. Then Troy said, 'I can't fight it, because it's true.' And that's how I found out, found out that he was homosexual. It was a shock to me, because it had never crossed my mind. I grew finally to accept it. I think if any mother has that to face, then it's a real test of her own love for her children. And, if she really loves them, it won't matter. If ever my son needed lots of love, and sympathy, and understanding--and no questions asked--that was the time. And that's the way it was. He and his wife went on and lived together. And we just kind of forgot about it."

And so it was--on the surface. But inside, I was really up-tight. I thought that people were looking at me suspiciously. I kept saying to myself, "I'm not homosexual." It was just so foreign to me.

I went to take a church in Leesburg, Florida. It was an independent church, and I snapped at it. So we went up there, running away to a new beginning. But I carried along with me my homosexuality, which I had not even begun to explore.

I had a marvelous congregation. By the time I was twenty-one, I was assistant state overseer of the Emmanuel Holiness Church, and ordained. I had proven my ability. I pastored there in Leesburg for six months, but I had to finish my schooling. I wanted to go back to Illinois. I wanted either to purge myself of my "guilt" or avenge myself for the sense of wrong I had.

So I did go back to Illinois. I enrolled in night classes at the Moody Bible Institute. I got a job. Then I went to the Church of God headquarters church at Summit, Illinois. But the same district overseer was there. I pleaded and prayed and cried for an hour. But I got no help whatsoever. If you were excommunicated from a congregation for homosexual reasons, you were never to be reinstated. So my wife and I attended our neighborhood church, and quietly prayed and waited.

Then, one Sunday, some people from a rival church came to ours. These people were from the Church of God of Prophecy. They said, "You've got to come over and visit our church."

I did. I just fell in love with those people. I transferred my membership. The doctrine was exactly the same, I was still running from my homosexuality. I didn't want to be a queer. I preached in that church. And the Lord anointed. The Lord brought people in to hear me preach and they supported that church enthusiastically.

My job with a plastics firm was going great guns, too. One day the director of operations said they were opening a new plant in Torrance, California. He wanted to know if I was interested. I said, "Sure. I'd like to go out there." They needed someone who knew the operation and could be really helpful as a junior executive.

So I said good-bye to the congregation. I think in the back of my mind I knew that someday the rivals at my former church would make sure I was ousted.

The plastics company paid all my expenses to move out west. I settled in California and went right to work. I wrote to the state overseer of the Church of God of Prophecy to see if there might be a local opening for a minister. A church in Santa Ana was looking for a pastor. They looked me over, and I was in.

As soon as I started, people started coming to church. They wanted to hear me preach. We all trod the straight and narrow. No movies, no dancing, no smoking, no drinking, no nothing.

I was already twenty-three. Inwardly I felt a lack of something. I was sure that I had completely suppressed my homosexual feelings. Homosexuality was wrong. And I read the Scriptures, and I kept on literally interpreting as we Pentecostals do. Homosexuality was wrong--dead wrong. Being a queer was the most horrible thing in American society. It was the last thing in the world I wanted to be.

Still I had that strange feeling. I felt uneasy and very restless. Part of the reason was that now I had a second son. My wife had to take the baby home for an extended vacation to Alabama and Illinois to show him off to all the relatives. So she took both children and went.

One day I went to a bookstore to buy a news magazine. I saw some male physique magazines and looked at them for a long time. Then I went up to the lady at the counter and said, "Do you have any books on homosexuality?" That was a hard word for me to get out.

She made up a packet of paperbacks and magazines and I wrote a check out for \$32.17. I took the reading matter home and started really studying. I turned to *The Homosexual in America* by Donald Webster Cory. When I finished the book, I knew without a shadow of doubt that I was a homosexual; I was gay. And there was just nothing for me to be afraid of any longer, I could honestly look at myself in the mirror, and say to myself, "You're a homosexual." And it didn't upset me. The woman dropped a magazine called *One* into the bag. I learned that there were millions of other homosexuals all across America, and that they were often as confused as I was. I learned of some of the problems, some of the research. When I read these books and articles, a burden seemed to be lifted from my shoulders. Then I re-read everything, and hid them all.

So I sat down to do some soul searching. "All right. I'm homosexual. Just what does that really mean?" The first thing that it meant was that I knew I had to resign the pastorate of my church. I was sure the church couldn't really understand the feelings that I had. But I also knew that I couldn't change myself. I didn't think I was sick. I was sure that homosexuality wasn't the disease it was thought to be.

I went over to Compton to see my district overseer. I said, "I think I'm a homosexual."

He said, "This is a trick of the devil. We're going to pray about this." When we finished praying and got off our knees, he said, "Now I want you to go back to Santa Ana and forget all this nonsense."

"Well, I'll go back to Santa Ana," I said, "but I think you should tell the bishop what I told you."

About a month later the state overseer, who is the bishop in our church, came to southern California for an official visit. I'd just finished re-reading my whole new library again. I picked a nice looking man out of my congregation; I was sure he was gay. I just walked up to him and said, "How would you like to stay over and spend the night with me tonight. My wife's back east." And that's it. I came out. I knew that whatever I lacked, I'd find it only with other men.

Then two things happened. My wife came home with the boys, and the bishop came to see her. I was delighted to see Gloria and the boys, because I really genuinely loved her, and I adored my sons. When the bishop showed up, I was away. When I got home from work, Gloria said, "The bishop was here with the district elder and the overseer and they had another minister with them. That sets up a church council. Now, please, Troy. Tell me what's wrong. Does it have anything to do with that book I found hidden under the mattress?"

I leveled with her, and said, "Yes, it does. I think I'm a homosexual."

"Well, I've known about that in the past. And I read that book, too. You know it said there are a lot of homosexual men who are married to women, and yet they make a go of it. Maybe we can stay together and work things out. We can try. You can even have one night out a week with the boys, if you think it will help."

I had to let her know that I didn't think it would work out--that we should really separate. "We have to be really honest with each other about this," I said. "It just wouldn't work. I don't know how to tell you or anyone else that the only way I feel really complete is with another man."

We were silent for a time, and she said, "Well, I think I want to go back home."

I knew all the pain that implied for both of us. //

Just then the phone rang, and it was the bishop. He said, "We've called all the church members and they'll be at a meeting tonight. All we want from you is just to get up and say that you feel like you failed the Lord and that you're resigning and then you can leave. And they'll never know why."

That night I got up and said, "I'm resigning my pastorate of the church, because I've failed the Lord." As I drove off, the congregation backed the

bishop into the corner and demanded to know just why. Finally, the bishop used the word homosexual. They shut up fast and never asked another question.

I went home and told Gloria I was no longer a pastor with a congregation. We both wept. The next three days were pure hell. We packed everything in the parsonage. We knew we were dissolving our family. Finally, I took them to the terminal so they could take a bus back to the midwest and be with her parents. I kissed both the boys good-bye and embraced my wife and kissed her good-bye. I asked my wife to watch over the boys closely. I told my oldest little boy, "Now, you've got to help your mother. Even though you're only three, you've got to help your mother with the little one." I went back to the car and went all to pieces.

I pulled myself together and went back to the parsonage and brought my luggage out. I had closed a chapter in my life that is, even now, painful to recall. I haven't seen my sons since then. But I know I will one day, and they'll understand. I'm sure of that.

CHAPTER V

THE GAY SCENE

I felt a great lump inside me. I just didn't know which way to turn. Luckily, my mother had remarried, and lived over in Huntington Park. I went to Mom and told her all that had happened. She told me to move in and stay there as long as I wanted to. I mourned for a life I had given up and for my two sons. And I was very insecure of the life I was going into.

It took three months to find a job. Preachers who are unemployed are suspect. But I finally got a job selling. The job boosted my morale. I had agreed to support my sons, and that took a steady income.

New friends of ours in Huntington Park were Marianne Johnston and her three sons. I think that basically they were all straight, but one of them told me he would take me around to places he had heard about and introduce me to people who could show me the scene in southern California.

I went around to various gay bars and spots, but cruising wasn't really my scene. Sure, I had one night stands, but I really didn't drink at all, so there was no point hanging around gay bars.

Buck, my mother's husband, and I got along very well. He was a really good guy and talked with me about my problem. But I knew that I had to be either on my own or with someone of my own kind.

One night one of the Johnston boys took me to a gay coffee shop. That's where I met Willie Smith. Willie was one of my first real friends in the gay community. He still is one of my best friends today. He came on strong. He didn't care what anybody said or thought about him. He was out all the way, and as honest about his sexuality as anyone I've ever met. That's what endeared him to me.

I found out that he helped a lot of young people out. He gave them a place to stay the night and a meal. His place in Hollywood was like a half-way house or dormitory where young people could crash till they found a contact and got started. Willie was really wising me up to the whole gay scene. From him I learned the lingo, the signals, the grapevine, the whole world of communication that goes on in the homosexual community.

Willie was from Arizona. He'd been a member of the Seventh Day Adventist Church, a conservative sect with very little ritual, and is very straightlaced. We went a lot of places together. We were never lovers, only friends. But I could always talk to Willie about anything. I still can. Willie had given up organized religion. I often talked with him about going back to church. It was so hard for me to try making any kind of life without it.

This all threw Willie for a loop, because he figured that since I had been thrown out by my churches, and persecuted for being gay, and the church rejected me for being a homosexual, that it was crazy even to want to go back. I thought of trying to give up being a homosexual. Willie said, "Well, I don't think you'll ever make it. I don't think it bothers the good Lord, so why should it bother you?" Well, that was not only food for thought, it also began the germination of an idea.

Willie moved out of Hollywood into Huntington Park. He could get a bigger house if I would share it with him. And I was really glad to do that.

Marianne Johnston lived right next door with her three sons. We all became the best of friends.

We patronized a gay bar in Huntington Park. The police never roused the place. The police chief kept his force on the beats trying to prevent crimes of violence, burglary, and robbery. That's the way it should be.

In the spring of 1965, I got a notice: Report for Induction. I had to support two children and I was an admitted homosexual. For weeks I fought the battle of the bureaucracy. Finally, in October of 1965, I was inducted and flown directly to Fort Polk, Louisiana, for basic training.

They kept us busy at least 16 hours a day. Finally I went to see the chaplain. Time went on, and I kept asking the chaplain what was going on.

Toward the end of the second week of basic training, the First Sergeant called me in. "I want to talk with you. Just what the hell did you tell the chaplain?"

I just looked up and smiled and said, "Oh, I'm a homosexual."

The First Sergeant jerked himself out of his chair and yelled, "Cut the bullshit, Perry. Every day fifteen people come in here and tell me they're queer. Can't you think of something better to get out on? I'm going to send you to a psychiatrist. When the report comes back that you're not queer, I'm going to kick your ass all over this post."

The appointment got postponed. I graduated from basic training and was sent to Fort Gordon, Georgia, for advanced infantry training. There were a lot of gay kids on that post.

Undoubtedly the nelliest GI I'd ever laid eyes on was in our barracks. We became great friends. We really cut up. We exchanged gay jokes. On our passes we went into town and met more gay people.

When school ended at Fort Gordon, we were flown to New York. I boarded the *USN Patch* for transfer to Germany, Kaiserslauten in southern Germany. There were a lot of gay soldiers in my new outfit. There were gay bars in Kaiserslauten that got a lot of our patronage.

The sergeant that I worked with was a wildly sexed heterosexual. We had to go out and make inspections in the whole command area. He had a girl in every town, sometimes two or three in any one night. He knew about me. I knew about him. It was a relaxing "live and let live" situation--just the way it ought to be. We respected and admired each other, and we were close friends.

In Kaiserslauten, I started working with the Pentecostal church in the town. I thought I could accommodate both a homosexual and a heterosexual existence. Then I thought, if that doesn't work out, maybe I'll be some kind of celibate and forget all about gender. That didn't work out either. But my former feelings of zeal were largely dormant. I finally dropped church altogether.

After two long years, I made it through to an honorable discharge. I came back to Los Angeles. Willie Smith and I got back into Huntington Park into the old pink duplex. I went back to my old job and my old life. Willie worked nights at the theater and I worked days at Sears.

One night Willie and I went into Hollywood to a gay place called the Gold Cup. George was there. George and Willie had grown up in the same town in Arizona. George said, "Troy, I've got somebody who's just your type. He'll be here any minute. He's from Colorado. He's about six foot, blond hair, blue eyes."

Well, Ben showed up. I met him and we clicked. I just keeled over. I felt madly and deeply in love with him. He was kind of like the character, "Cowboy," in *Boys in the Band*. I fell head over heels in the kind of infatuation everyone experiences.

He was just twenty-one. He spent the night with me. It was like a honeymoon--so much affection. The next day I insisted that he move in. He said he'd call me later. That night we took in a movie. He said, "Okay, I'll move in with you, if you want me to."

He did. I was ecstatic. I'd never had feelings like this for anyone before in my life. It was my first really open love affair with another man.

Two weeks after Benny was with me, his parents called from Colorado offering him a teaching job in a rural school in the Colorado Rockies. He put them off.

The thought that I might lose him got me going. The next day I got him a job with me. I had become a division manager. He went right to work and turned down the job in Colorado. We took our coffee breaks and lunch hours together.

Strangely, I didn't realize how totally I wanted to control and dominate him. I wanted him to be almost completely dependent on me. In many ways he was.

One night he said, "I want to have a baby, your child." He had said it with such physical urgency that I laughed out loud, and he was really upset by that.

When things calmed down, and I had comforted his tears, he said he was sure he was actually two persons in one body. There was a girl named Betty and there was Benny, the boy. He said, "Troy, Betty loves you, but Benny hates you." It helped explain a lot. Betty wanted total dependence. Benny wanted to be independent. Then our frictions started to surface.

We had some violent arguments. But I wanted the relationship to work out. I loved him so much. He wanted it to work out, too. I really desperately wanted to help him. I hadn't the least idea how.

One of my biggest stumbling blocks was that I had fallen out of love with God. Benny was my new object of worship and adoration. But I began to have a strange reaction, to have a growing, uneasy, sense of failure.

I had always felt I could do almost anything, that I could accomplish any worthwhile task. But this experience with Ben began to make me confused and depressed. I think, finally, the failure of the church to make any sort of accommodation with homosexuality increased my sense of defeat. I began to feel torn apart in a way I had never actually felt before.

The only thing for me to do was to give church another try. I persuaded Ben to go with me. I felt so good about driving up to that church and going in. We sang all the old hymns. I was moved to tears. But Benny felt trapped. He finally went out and sat in the car. He said he was never going back. I was determined to go back that night alone. I did. But I felt so alone, so dejected. I knew the Lord wanted me in some kind of church work, but not particularly that church.

Benny and I almost broke up. I think going to church was the event that sealed the end for us. I prayed a good deal. I asked for some sign from God.

I would ask what work God had set out for me. I waited for God's answer.

We thought we could make things work out if we went on a trip. But I had been promoted again, and the company couldn't let me off.

The night before he left, Benny said to me, "Troy, it's been great, and it's been hell, these past six months with you. But it's over. I'll move as soon as I get back."

I could only offer a lame, "Okay."

That night I didn't even go home and change. I went over to the gay bar we used to go to in Huntington Park. I looked the crowd over. I saw the most handsome young man in the place. He was dark complected, had a smile a yard wide, and his sexual attraction just wouldn't stop. I was there expecting something that would really end everything with Ben. Everyone was swarming around this popular young man, buying him drinks.

I said, "Hi, my name's Troy."

He looked me over and said, "Hi, my name's Carlos."

"When am I going to get to see you?"

He gave me a big smile and said, "Well, when do you want to see me?"

"What about tonight?"

"Fine."

Well, it startled everyone, especially all those queens that had been fawning over Carlos all evening.

Carlos and I got in bed. He'll never know how much good he did me that night. It was the beginning of a friendship.

Carlos is the young man whose arrest prompted my starting the church. Carlos' case was handled like so many others then--like many are handled even today. He pleaded guilty to a lesser charge, disturbing the peace. We all believed, then, that the actual reason for his arrest would not appear on his record. It does. It's an error we often make. Now, we've learned to fight.

I found a letter from Ben. I didn't read it until I got ready to go home from work the next day. It was a long, rambling letter, and when I finished it, I had feelings of guilt. I regretted last night's episode with Carlos. I was actually physically sick.

Ben finally came home. He just totally rejected me. He obviously felt wretched, and so did I. He stayed on at the house. He even slept with me in the same bed, yet he treated me as though I were a leper. I didn't know who to talk to. Willie was never around.

I knew I was near the breaking point. We were alone. I asked Benny, "Benny, is it really over?"

He looked at me and smiled and said, "Yes, it is." And it sounded so final. My world just came tumbling down. I felt so completely lost. I felt cut off from everyone. Nothing seemed worth anything any more. There was no future.

I went into the bathroom. I started crying. I just couldn't stop. I felt deserted by everyone. It was hopeless. I couldn't even remember God. Benny had taken God's place.

I opened the medicine cabinet. The first thing I saw was the razor blade. Slowly and deliberately, somehow I managed to press the blade through the skin and into the flesh of my wrists. I had physical sensations of numbness growing upon me. I could see the figure of the handsome, sweet youth, the Angel of Death, beckoning to me. I drifted off to sleep.

Later I learned that Benny had come into the bathroom, discovered me in the grisly mess, and just flipped out. He screamed like a raped banshee and ran next door. Marianne and a couple of her sons charged in and took over.

I came to and didn't know if I'd live or die. I was scared. If ever I went through a complete nervous breakdown, that must have been it. I was crying uncontrollably. Someone stuck a magazine in my hands, and said, "Some of us care." I stared at this black woman. It snapped me out of my depression. I recalled my boyhood as a southern red-neck brought up to look down on niggers. And I couldn't. Once when I was clerking in a store in Mobile, I had called a very friendly black woman, "Ma'am." The store manager said there's no such thing as a colored "lady." "They're 'wimmin' or colored folks. You better come over to the meeting we're having Tuesday."

I didn't go to that meeting. It was a Ku Klux Klan meeting. I got fired. And now here I was in the emergency room of one of the biggest hospitals in the country, and standing before me was the black lady. I stared at her. No, she was not the Angel of Life, but in that moment she had dispelled the Angel of Death. In a flash I knew it was over. I would never make that terrible mistake again. I knew now that death was an enemy to be feared, fought, and conquered throughout life.

Then the lady left. When I was aware that she had gone, I remembered God. It had been so long since I had really known absolutely that God did exist.

I said, "All right, Lord. I've made some terrible mistakes. You just help me with them." Before I left that hospital, I was all right. I was calm and cool.

I had the next day off. Marianne and the boys came in with some hot soup, and milk, and all kinds of goodies. The whole thing was too much for Benny and he packed up and left. He said a quiet good-bye and that he'd see me at work.

He did. It was hard for me to get over him. There he was. I saw him come to work. I saw him take off on his breaks. I saw him walk out with others for lunch. And every night I saw him leave. The feeling of love was still there, but I had learned a lesson. I just prayed, "Lord, this thing about homosexuality. You have to show me . . . Lord, what does it mean? Teach me, Lord." I studied the Bible. I began to re-evaluate everything I had ever learned. I found you can prove or disprove anything by citing the Bible. But the Lord was guiding and directing me.

I'm sure that God had put me through all this in order to better equip me for my mission. God was beginning to set in motion the vision of what I had to accomplish in this life. Once set, I found, I could never look back. I haven't.

CHAPTER VI

GOD CARES

I knew I had passed the major crisis of my life. My whole attitude about God and death and life had shifted. I knew that God cared about me.

I had learned that I had to know God. I had to re-experience God. When I had done that, I would learn what God's mission for me was.

I relied heavily on Willie. The next door neighbors were of great help. Marianne and her sons kept a close watch on me. Marianne was one of the most understanding people I've ever met, under any circumstances. One of her great friends was a black woman who was a minister.

I finally met her minister friend. Her name was Vera Hockset. She believed in guides, that each person had a guide that helped them through life. "I see yourguide," she told me. "He's an Indian, and he wears a clerical collar."

Vera went on to say, "You're a minister. You always have been, and it won't be long before you will be pastoring a church. God has a ministry for you."

That stunned me. All my life I'd been told that by people who really knew me. And here was a total stranger telling me the same thing. My Auntie Bea used to say the same thing over and over.

Vera began to tell me many things about myself, more than Marianne could possibly have told her. I knew that this was no ordinary woman.

The Lord began to deal with me. I prayed a great deal. My personal demons that were associated with sin became powerless. I became confident God was moving me to a mission.

I had time to reflect on my attempted suicide. It is not through dying that we obtain salvation; it is through living and bettering the human condition for all. Our work is one of struggle to free ourselves from bigotry, from prejudice, from the de-humanizing forces that attack us. I know that the God I worship is color blind and understands all tongues.

Sometimes I think that in my Southern background I felt that God must surely carry a shotgun. Otherwise why the rigid attitudes that never yielded on such high points of bigotry as color of a person's skin, race, national

origin, sexual orientation, life style, religious beliefs, political affiliation, and all the rest. It took my acceptance of my own homosexuality for me to realize that all the barriers of prejudice must come down, not only in my area of life style, but in all areas of intolerance.

I would hit the gay spots once in a while. Usually I went with Willie on his night off. I ran into Carlos again several times. Then Carlos got busted. I mentioned in my introduction to this book how shaken we all were by this experience. It was so unjust. Then when his cup of bitterness spilled over, he said, "God doesn't care!" When I recovered from that cold, hard statement, I knew I had to act. With each passing day I drew closer to founding a church that would reach into the souls of the homosexual community. My mind was made up.

I knew that the mission was coming into focus. God wanted me to start a new church that would reach into the gay community, but would include anyone and everyone who believed in the true spirit of God's love, peace, and forgiveness.

I knew that the word "church" would be in the title. I would sit in that little office in back of the yardage department and pray and think. Then I would ask the Lord if it was to be really an outreach into the gay community. So the word "community" got into the title. The more I thought about it, the more I liked it. Community means a feeling of comradeship, a place where you know everybody. So it would be a community church. We would also have to serve a large community. We would serve the whole Los Angeles area. Los Angeles is a large urban area. So the word "metropolitan" finally came to mind, and it stuck.

I was happy. Willie Smith saw me walking around the house, smiling, humming, full of energy. "I know you don't have a new lover, because you'd have him under foot. But what's eating you?"

So I leveled with him. "Well, Willie, I'm sure God wants me to start a new church."

Willie just collapsed and said, "Oh, my God, I thought you were over all that silliness."

I said, "Willie, this is a church *for us*. It will serve the homosexuals, the gay community."

Willie thought that was crazy. "Are you really serious about this religious stuff?"

I assured him I was. "Willie, I've got to try it and see if I can't bring God's message to all gay people."

Willie wanted to know, "How are you going to organize a bunch of queens and get them to follow any religion, or any person, or do anything together? Nobody has ever organized the gay community into anything."

I told Willie I would go ahead anyway. "Just as soon as I can get rolling. And we'll do it right here."

Then I asked Lee Glaze down at the Patch about it. Lee thought it would be just great.

"I'm going to advertise in *The Advocate*, I guess. What do you think about it?"

"That's a great idea. As a matter of fact, it happens that the editor of *The Advocate* and his lover are here in the Patch tonight. Would you like to meet them?"

I was eager, so I went into Lee's office. He brought in Dick and Bill. I explained my plans. They were skeptical. Was I trying to capitalize on gay people? They got on a long discussion on what they thought about people who took the gay community for money. They made it clear they hated exploitation. When we finished, they not only took the ad, they told me that they might attend a service at Metropolitan Community Church (MCC), if it ever got started.

The Advocate was published only once a month. I would advertise in the October issue which would hit the streets the last week of September. I set the date for my first service. It was October 6, 1968.

About ten days before the first service, my mother came down to see me. She and her husband were separating, and she was going back home to Florida for a vacation. I'm going to have her tell in her own words something of the way she saw it.

"In our background, everything was a sin. It really took a lot of thinking and praying to really realize that many of the old strict ways we were raised up with just aren't what it's all about. The real sin is hate and being inhuman to each other. That's how we all sin against the homosexuals. I'm glad I've been able to discard that attitude in my life.

"One day I visited Troy at his home in Huntington Park. He told me what was eating his heart was that friend of his had been arrested on some kind of homosexual charge. And he told me how much the boy needed help. And I said to him, 'Well, haven't you ever thought about starting a church for homosexuals?'

He looked at me and said that was just what he was going to do. He said it had been uppermost in his mind for several weeks. We discussed it. Then I went and visited my family for a time in Florida."

I began to share my dream for the church. Almost all had the same reaction that Willie Smith had had. I knew then how hard the job would be. We had gone through generations of that awful conviction that if you were a homosexual, you could not be a child of God; you could not be a Christian.

That first Sunday church service finally arrived. I stood nervously watching the door. I had set up some chairs in the living room, used the coffee table for an altar. I had borrowed a robe from the Congregational minister I had helped out previously. I borrowed some trays from Steve and his lover, Lynn. These were for Communion. I clutched the Bible and thumbed through it. Then people began to gather. Willie let them in. He greeted them and saw that they sat down. A friend of ours brought his straight brother and the brother's girl friend. Other people showed up. Most had heard about it, but, finally, three people showed up who had read the ad in *The Advocate*.

There were twelve in the living room, and I walked in and asked everyone to stand up, and I said, "We'll go before the Lord in prayer." We joined hands and prayed. Then I said, "We'll sing some hymns." We'd borrowed the hymnals from the Congregational Church.

No one knew what to expect. They all waited for me to lead the singing. Mother always used to say, "My boys don't sing too well, but they sing loud."

We sang several hymns. They sounded a little thin and sour, but the spirit was what counted. We didn't have a piano or any kind of accompaniment. Willie Smith was there, but he wasn't sure he wanted to be part of it.

We prayed again.

Then I relaxed. I told about where I was born, my age, my name, my marriage, my sons, my religious background, my high school and college. I talked about the churches I had pastored in Florida, Illinois, and California. I said that the one in Santa Ana had been the last one I pastored in 1963, and here we are now after my army hitch. I told them I was a division manager for one of the largest retailers in Los Angeles, and that I would continue in that until the church was large enough to support a full-time minister. I said the church was organized to serve the religious and spiritual and social needs of the homosexual community of greater Los Angeles, but I expected it to grow to reach homosexuals wherever they might be. I made it clear that we were not a gay church; we were a Christian Church, and I said that in my first sermon.

Then I prayed again and went into my biblical message.

My sermon was entitled, "Be True to You." It was actually inspired by the lines in Shakespeare's *Hamlet* that go, "To thine own self be true." I read, then, from Job 19:1-26. Job had learned to be true to himself.

After I finished preaching, I closed my Bible. I prayed again. When I looked up and said, "We're going to have open Communion," everybody in that small living room was weeping silently.

Marianne Johnston had given me a glass plate to serve the Communion bread from. Two friends had given me a "Jefferson Cup" for the wine. I still have it and prize it very highly.

Only three came forward to take the bread and wine, but they were weeping. Then I served Communion to myself. We dismissed with a prayer of benediction.

Then I invited everyone to stay for coffee and cake. We just couldn't quit crying. One young man came up to me and said, "Oh, Troy, God was here this morning. I haven't been in a church in eight years. I never felt anything like I felt here this morning."

When that service was over, Willie Smith said that he had been really moved by it. He said, "I want you to know I'm with you all the way, and I'll do anything I can to make it work."

He started right then. For the next Sunday, he scrounged up a phonograph and records of some religious music so we could all sing to it. Aside from being an ace projectionist, Willie is also a singer and music director. He made that his job. He still has it.

The next Sunday we were fourteen instead of thirteen. I got up and said, "If you love the Lord this morning, say 'Amen.'" They all shouted "Amen" back to me. It's been that way, too, since then.

The next Sunday we had sixteen. But on the fourth Sunday, we had only nine, and I almost died. The next Sunday we had twenty-two in attendance. We'd jumped back up, and we've never stopped since.

As we started to grow and attract people from all kinds of backgrounds, I knew I would have to get about settling problems of organization, administration, doctrine, and church services.

I knew I was not starting another Pentecostal church. I was starting a church that would be truly ecumenical. I had asked the religious backgrounds of those first twelve. They were Catholic, Episcopal, and various Protestant sects. I fervently sought to serve a really broad spectrum of our population.

It would have to be a church that most could understandably and easily identify with, and accept it as not being unusual or odd. It seemed to me that it should be traditional, almost like those they attended in childhood, or not too different from that. It wouldn't work if we tried to update it like some cults where Christ came out of a flying saucer. It had to be completely honest. I knew that I couldn't play games. My sermons would have to do as they always had done, relate to the Scriptures and to God. I am not an intellectual. I always regarded myself as a preacher, not as a teacher. Now, I knew that I must be both, especially for those who came to church either for the first time, or after years of having no contact with God or established religion. But I also had to re-establish old links with God, but do it in a new way that would be meaningful in our community.

At the start I wanted everyone to relate to me as their pastor. Some had trouble doing this because I wasn't wearing a Roman collar or wearing robes. I talked with those from the more informal sects about this, and they said, "Well, it's not going to bother us. You're still going to be Troy, and no matter what you wear, that's not going to change your preaching." So I went out and bought pulpit attire to help some of my flock relate better. It did help, and it's never hurt anybody. The important thing is that they feel the spirit of the Lord.

We kept running our ad in *The Advocate*. We also got great news coverage from that newspaper. Most newspapers ignored us. People kept coming, and we kept growing. We were looking for another place to hold our services.

One day a man showed up at my work and asked if we could have a talk. After work we hurried into a nearby coffee shop. He said, "I've read about you and the church in *The Advocate*. I teach at a Christian college in this area, where I am a dean. What you are doing is a needed step in a new direction. And I am interested in participating." We had a long conversation, and that's how my first ministerial recruit came in. The Reverend Richard Ploen was the first. I knew he would be invaluable in helping to set up an educational program. He had been a missionary in Africa. Among his many skills is the ability to use sign language. He taught that in MCC and others convey the entire sermon in sign language to deaf people. Richard has a Master's degree from Pittsburgh Theological Seminary and a Master's in Christian Education from Presbyterian School of Christian Education. He is a tireless scholar, and certainly a solid pillar of Christianity.

His research efforts were most helpful in gleaning what we needed from other denominations' ceremonies. We had little trouble with doctrine. It was a church of doing. DO love your God, DO stand tall, DO walk proud, DO love your neighbor as yourself. These were the kinds of things that we wanted to state positively. Because of the large numbers of Catholic, Episcopal, and Lutheran people in our congregation, we relied heavily on those rituals.

We decided upon such standard procedures as the one for Communion. It would always be an open Communion. We would extend an invitation for all to come to the Lord's table. We would prepare ourselves by an open act of Confession. We would ask for absolution and it would be granted. We would then participate in the act of supping at the Lord's table by taking bread dipped in wine.

We utilized the books of worship from the Episcopal, Presbyterian, and Lutheran churches as well as those that members of the congregation wanted considered. What emerged was a straight line of well organized ritual that allows for change should any occasion warrant it.

But it was not the mechanics of worship that we were concerned with. It was the substance of the act of worship that was the core of our service. We knew that the worship of God comes from the heart. We felt that the diversity and the freedom and the real sincerity of worship would bring us together in unity.

Ours was a growing church, an active, growing church. We now have a magazine called *In Unity*. When we finally obtained our charter, it was as The Universal Fellowship of Metropolitan Community Churches. In that organization we establish missions and new congregations, and our whole program of social, economic, and political action.

We were about ten weeks old when we had to move to accommodate the crowds. We had three dozen every Sunday. We were reaching out into the gay community. We all felt the thrill of discovery, and the occasional clumsiness of growing pains. We knew that we stood on the threshold of great things. God was leading us.

CHAPTER VII

OUR MILITANT STAND

People came out of the shadows, out of the closets, out of the half-world. They were drawn to the Metropolitan Community Church. Some were curious. Some were incredulous. We were a new item in the gay world. Sociologists, professional people, teachers, professors, psychologists, and the enlightened came.

Many who made selfless and really generous contributions of time, effort, money, and real hard work must still remain anonymous because the prejudice that could destroy them is still around us.

One of my best friends falls into this category. I'll call him Lou Lindsey. Lee was on our first board of directors and later helped found the Universal Fellowship. Lee was our first social director. He planned a really ambitious program, and it was really successful. We had parties, dances, festivals. Lou was a driving force at the start. He still is.

Another person to come forward was Professor Barry Dank, a professor of sociology at California State College, Long Beach. Although he is a heterosexual, he has worked long and hard to give direction to the social arm of our church. He has trained people to handle crisis situations. Courageously, he taught the first college course on homosexuality.

Our church provided a feeling of freedom to worship. We excluded no one. We welcomed everyone. We still do. Heterosexuals came to our first services. They do today. At least twenty per cent of our congregation is heterosexual.

When we had reached the three dozen mark, Willie Smith and I went over to the Huntington Park Women's Club to see if we couldn't rent space on Sundays for church services. We were scared to death. The women let us sign the lease for the building. We went from 36 to 40 to 45 to right around 50.

We could rent the downstairs for social gatherings and for coffee house meetings after church. At one meeting shortly after we were at the Women's Club, a forceful, articulate man spoke up after *The Advocate* editor

had talked. This man said, "Tell us what we can do to help you." I told him that what I thought was needed most was some means of reaching out to everyone with our spiritual message couched in terms that would help change conventional attitudes about gay people. We had to walk proudly with God. I wanted to know more about the man I talked to. He seemed so confident and so eager to become involved. He introduced himself as John Hose, then he smiled and said, "The Reverend John Hose. My other half and I read about you in *The Advocate*. Curiosity brought us here. I think it will propel us forward into helping you in some rather useful ways."

That's how I met the man we call Papa John. In less than two weeks he was a member. A short time later he was on the board of directors. In no time at all he was assistant pastor of the church. He brought a maturity and stability that we sorely needed. He had been a pastor back in Ohio and Illinois. When he accepted his homosexuality, he gave up the ministry and became a very successful businessman. Now he's back pastoring where he belongs.

In April of 1969 we were visited by some people who weren't really friendly to our community. I was told they were plainclothes vice squad officers. They tried to loiter in the rest rooms, if you can imagine that, in a church service. They waited. They slouched around. They grinned and winked at people. They rubbed their private parts. I sent our biggest, huskiest members in to watch them. They got nowhere, and finally left.

A certain man was running for a certain public office in Los Angeles, and part of his campaign was to attack the gay community. The police had come at his behest. Now I never tell anyone how to vote, but I did say that since that certain man was running, if anyone voted for him, they'd almost surely die and go to hell. We campaigned actively against him. And he lost.

But the harassment was not over. One day I went over to pick up my robes for a wedding. A member of the Women's Club met me and said, "You people can't rent the building any more. The janitor doesn't want to come in and work on Sundays. . . ." I picked up my robes, said, "All right, God bless you. Thank you," and walked out.

The police chief there in Huntington Park was really very liberal. He was not at all concerned with the gay scene, unless it involved a juvenile, or unless force was involved. He didn't put his officers in public rest rooms waiting to arrest people. The police didn't go into any bars, either straight or gay, unless they were called. That chief was aware of our church. He is

reported to have said, "To me it's just another denomination."

But here we were being ousted by a civic organization. Once again we had to pick up robes, hymnals, and all our property, and duck out like gypsies to look for a new place to hold services. We had a choir started. We had a sound system that began to grow and improve. We had moved up from a pump organ to an electric pipe organ.

Even though we were being forced to pack up and move, I still had to find time to do the really essential gut-work. I'm talking about counseling, just being available for pastoral help. We were new. The gay revolution was just getting under way. Most gay people were fighting it like it was a huge burdensome and shameful problem. I saw it as part of my job to reassure them that they were God's creatures and human beings; gayness was just another factor in how they lived. The phone number for the church was the same as for my home. It rang as often as any emergency phone.

Many who called or came for counseling joined in our worship services. I always tried to relieve the stress first and pray later. It's still that way in our church. If someone comes hungry to church, they are fed. Later we try to help them get their problems sorted out.

In June of 1969 we had been filling up the Embassy auditorium for about two weeks when a minister from another denomination wandered in to our coffee hour. I'll never forget the reaction in this misdirected minister. He made his way to the office and said, "Do you know what kind of group you've got worshipping down there?" And he managed to point a shaking finger toward the basement.

The manager said, "Why, it's a Christian group."

The minister recovered enough to say, "No, no, they can't be Christians! It's too terrible! They . . . they're perverts!" This minister didn't let things rest. He rushed down to City Hall. He had a sympathetic audience.

We were told someone at City Hall phoned the Embassy management, "Well, we want them out of there. We're going to lease the building for an old folks home. It would be a good time for you to get rid of them." We had one week to get out of that building.

We all began to scrounge around to find a new place to worship. One thing that helped was subscribing to an answering service. This freed me so I could control my time and energy.

One call on the service was from a Mr. Steve Jordan, who wanted information about the church. I finally got around to answering his call. "I've been

reading this article in *The Advocate*, see, and you say that you can be a Christian and a homosexual, too. And I'd like to know how, according to the Bible, you can believe that."

We made an appointment to meet in two days in Sheri's, a Hollywood restaurant. At that time I was still paranoid about California's barbaric sex laws, so I had all my counseling appointments in public places.

I looked at him, and it made me nervous, upset, and uptight to do so. If ever there was a type that really turned me on, here it was standing right in front of me. I just went all watery inside. I think I managed to conceal my true state. I pulled myself together.

I urged Steve to tell me a little about himself. There was one striking similarity Steve's background had with mine. He attended a Pentecostal church. The same rigid moral code obtained in Spanish just as it did in English. (His foster parents spoke only Spanish.)

We talked about what the Bible does and does not say about homosexuality. I said I'd see him the following Sunday at the Embassy auditorium in church. He said that he'd see me. He did.

He'd been constantly on my mind since I'd met him. I wanted to date him--for real--so I asked him, "What are you going to be doing today after church?" He moved in with me the next week and it's been okay ever since.

One of our friends went to the First Methodist Church and asked if we could meet there. They said, "Sure. For one week." We did, but they extended our run for another week while we were desperately looking for a place.

Finally, Willie Smith said, "Well, why don't we try going into the Encore Theater, the movie house where I work?" We called upon the owner, Mr. Louis Federici. He let us have his theater, rent free. Mr. Federici is a Catholic and he certainly is a generous Christian. For the time we were there, we added over six thousand dollars to our building fund. We were there for over a year and a half.

Our growth rate was astronomical enough to be a phenomenon. We had a clear vision of our mission to start with, and we had a social action program from the start. Part of the social action was party time. But the most important part was really helping homosexuals with jobs, housing, problems about being homosexuals, acceptance problems. We wanted to give them places to meet and activities that they could work out together, and we did.

The church business and social action were conducted from my home in Huntington Park. That phone number must have been the hottest in town. They

wanted information; they wanted counseling. Some really desperately needed help.

That started our Crisis Intervention Committee. Volunteers came forward to staff the phone around the clock. Others stood by to go out and see what they could do to help. We began to get training from professionals who could help us in suicide prevention, and in counseling for acceptance. That brought in people like Professor Dank, who helped us lay out a social program. We had excellent contacts with local agencies.

I had appointed the first board of directors and the first deacons. They were just there, and they were willing workers. Our deacons started school. Reverend Richard Ploen and I held classes. These became the seminary classes where we trained deacons, exhorters, licensed ministers. And we had been able to ordain some who had finished the entire course of study. We drew ministers and deacons from other churches.

People came from every race, creed, color, national origin. Reverend Richard Ploen began classes for the deaf, and classes for others who wanted to learn the sign language of the deaf and mute. We had a section where that group sat and followed the leader, not only in the service and prayer, but in singing hymns.

One young man came because he heard of the church in a gay bar. He was an agnostic, but he came and heard the voice of the Lord. He studied and became a licensed minister. He went to San Francisco and started a mission there. It's become the second largest church in the Fellowship. The young man, Howard Wells, went recently to New York to open our mission there. He's a bright and eager young man, and his drive will just not be stopped.

When we were nine months old, we were asked to stand up and be counted, to stand for civil rights for homosexuals. We hadn't thought seriously about a group effort until then. We'd talked to a lot of people; we'd bailed them out, and we'd fought job discrimination, and so on. But we got a call from the San Francisco Committee for Homosexual Freedom. It was in April 1969. The Committee wanted us to demonstrate in front of the Los Angeles offices of States Steamship Lines. In San Francisco they had fired a young man because he was homosexual, and he admitted it. Would we put our people on the streets here and start fighting for fair employment for gay people?

I knew that we would. We were to demonstrate during the noon hour in front of the Mobil building in downtown Los Angeles. We numbered only a few, and we didn't know what would happen. I was dressed in my most conservative dark suit, with clerical collar. We got some really cold stares. They jeered

at us. We heard words like queers, faggots, fairies, sissies--words I'd forgotten. We smiled back.

Bags of water started dropping from the roof of the building. The water bombs only hit the businessmen and women walking by. The second day we were threatened, vilified, and bombed. Day number three was something else. Some of the people were making friends with us. They stopped and talked, and we had a lot more backbone, too. We weren't afraid of anything or anybody. I saw this lady coming determinedly up the street. I held out a leaflet. She didn't say a word. She just hauled off and hit me as hard as she could with her purse.

She said, "If I had my way all you perverted people would be locked up, in jail, and the key thrown away. Do you know what the Book of Leviticus says?"

I told her, "I sure do. It says it's a sin for a woman to wear a red dress, for a man to wear a cotton shirt and wool pants at the same time, for anyone to eat shrimp, oysters, or lobster, or have your steak too rare."

She said, "Do you know what Saint Paul said?"

Again I said, "I sure do. He said for women to be silent, not to speak."

Then she took out of that purse a small Bible. She said, "Read this, and see what Paul said to the Romans."

I shut her Bible and handed it back to her and recited from memory exactly what it said in Chapter 1:26-28. And in First Corinthians 6:9. And in First Timothy 1:9-10.

She said, "All right, smarty, what did Jesus say?"

"'Come unto me, all ye that labor, and are heavy laden, and I will give you rest,' and that includes homosexuals, too. God does not condemn me for a sex drive that God has created in me. God doesn't condemn me unless I leave the areas of love and go into areas of destructive, excessive lust."

She just stood there staring at me. I went on. "When Jesus was asked what is the great commandment, Jesus didn't talk about homosexuality or heterosexuality. He said this, 'And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. And the second is like unto the first, Thou shalt love thy neighbor as thyself.' And that's the gospel according to Jesus Christ. If I follow the Word, and those gospels, and I am brought to God and saved from my sins, not saved from my natural sexuality, then I believe I am Christian and I am saved."

She turned and left without another word, shaken and trembling.

After that first demonstration, we picked up a lot of support. Actually, our demonstration then and the one they had in San Francisco were the real beginnings of Gay Liberation as it is today. They were nonviolent. They were the kind that both Mahatma Gandhi and Dr. Martin Luther King had used so effectively. In our case the man did not get his job back. He had no hearing. The company just refused to talk with him or any of us. We had lost a battle, but our line was drawn.

We discovered the large number of similar cases of people who were fired because they were found to be gay. Those of us who had been through it knew that we would never be pushed again without standing up for our rights. We would stand with our heads held high. We would know that God was with us. We would never again be afraid of what society could do to us.

People sometimes ask me, "Aren't you a little worried? There are a lot of people who don't like homosexuals. Aren't you afraid that someone will physically attack you or some of your followers?" The fact that something could happen to someone else does bother me. They have learned that that's a chance we must take. It's a chance worth taking. We have had to take that same stride down the lonely trail that our black brothers and sisters have been taking these past years. We must go on and survive and push forward. You must know first that you are a human being, that you have rights, too, and they don't mean anything unless you're willing to fight for them.

Meanwhile my mother had come back from Florida. Steve and I insisted that she do so. She had sacrificed everything for her sons, and especially for me. I felt that it was my turn to take care of my mother. While she lives with me, she goes and spends a month or so with the others when it is mutually convenient.

All this time we had been looking for a building which would serve as a church office and parsonage. We finally found an old house on North Virgil Avenue in Los Angeles.

Over forty eager friends and church members turned out, determined to make the ramshackle structure liveable. The old firetrap had seventeen rooms, but we got out paint and tools, and we finally moved in on a hot August 29, 1969. Reverend Ploen wanted it as a halfway house so that we could provide emergency housing for periods of up to three days, a place where we could have meetings, classes, choir practice, publications, and church administration. We had a counseling office, and our crisis Hot Line staffed twenty-four hours a day. It was too small from the day we moved in. It got to be just too much for the family life we were trying to hold together. Steve, Mom, and I lived in that house for nine months.

Sometimes I am moved to action on the spur of the moment. On Flag Day, June 14, 1970, I stunned my congregation, irritated some of my board of directors, and set off a crusade that is still going on. I was determined to embark upon a fast until we had a really meaningful dialog about changing the unjust laws used to harass and discriminate against homosexuals. Anyone convicted of any of these sex offenses must register as a sex offender. The conviction and registration carry a lifetime stigma that changes a person's entire life. The punishment is a lifetime of disaster for those who have been caught in these victimless crimes, who desired to love people of their own sex. A key point in our mission is to abolish these laws.

When I had decided to fast and to force the issue of dialog, I didn't advise or ask the board of directors. I should have, but I felt the urgency so keenly that I didn't take the time.

I told the people, "This last week I had the most interesting experience. We've made application for a parade permit. We went to the police commission. They asked me to speak for our group. I didn't know the chief of police of the City of Los Angeles was going to be there. They started questioning me. Finally Chief Davis spoke up. He said, 'Did you know that homosexuality is illegal in the State of California?'

"I looked at him and I said, 'No, sir, it's not.' We then debated the issue. And he said, 'Granting a parade permit to a group of homosexuals to parade down Hollywood Boulevard would be the same as giving a permit to a group of thieves and robbers.'

"They debated among themselves, but they said, 'We're going to give the permit if you can post two bonds: one in the amount of one million dollars, one in the amount of five hundred dollars. And if you'll post in cash the amount of fifteen hundred dollars to pay the policemen that it will take to protect you.'

"When I left that place, I had to cry. What I do in bed colors everything these people think about me. But I tell you my God is bigger than the Los Angeles Police Department, the State of California, or the United States government.

"We called the American Civil Liberties Union. We're going to hold that parade, on June 28th. After this happened, I prayed. I said to the Lord, 'It's been almost two years and nothing's been changed so far. June 28th, after the parade, I'm starting a fast. I'm sitting down on a corner on Hollywood Boulevard, and I'm going to stay there and fast as long as it takes--until somebody

comes and talks and lets us know that at least there are some state and federal officials who are interested in seeing something happen.' These are tears of joy I shed, because I know my God is able."

A turning point had been reached. Their prayers and hearts were with me. The American Civil Liberties Union supplied us with an attorney, Mr. Herbert Selwynn. He appeared at the Police Commission with me a week later. The Police Commission dropped all of its specifications except the requirement that we pay fifteen hundred dollars for police protection.

We went to the California Superior Court and were granted a court order that not only granted us a parade permit, but required the police to provide us with protection. The judge said we were all citizens of the State of California and entitled to equal protection under its laws.

We had exactly two days. I don't know where all the paraphernalia of the floats and parade exhibits came from. We were the last in this smoothly run parade. I rode in an open convertible. Behind me came the congregation singing, "Onward Christian Soldiers." We were gay and we were proud. We had come out of our closets. It was a moving experience.

After the parade I went to the corner of Hollywood Boulevard and Las Palmas Avenue. I intended to begin a prayer vigil and fast there. I had sent a letter to Los Angeles Police Chief Davis to let him know my plans. After I sat there about thirty minutes, some police officers walked up, and one said to me, "Did you know that you're breaking the law?"

I looked up and said, "No, I didn't know that. If it's against the law to sit on the sidewalk, then I presume I'm breaking the law."

They then asked me to move along. I said, "Well, officers, I can't do that. I'm holding a prayer-vigil and fast as a protest against the laws that discriminate against homosexuals here in the State of California." They left. But they came back twice more with the same request. Willie Smith had his VW bus parked around the corner. Some of my friends were marching up and down to show their support. Steve was there, with my mother.

Morris Kight was there to help see that no violence occurred. Morris is a close personal friend of mine. He has been a civil rights activist since World War II. Not only was he a founder of Gay Liberation Front, he has been a prime mover in all gay rights action for nearly two decades.

A police car rolled around the corner and stopped. Two policemen jumped out, came over, and said, "You're all under arrest. Would you please come along peaceably and get into the car?"

We were taken to the Hollywood police station at Wilcox. I think we discussed homosexuality with a young officer for about three quarters of an hour. He said he'd never talked to homosexuals before.

A lieutenant said we were going to be released on O.R. I said, "Well, I'll stay here. You've already picked me up on Hollywood Boulevard and you'd probably only arrest me again. I won't sign myself out."

It was after midnight. I closed my eyes after I was taken to my cell and asked God to guide me through this. Then I heard my cell door open. I was getting a cellmate. He was drunk. He took one look at my clerical collar and crossed himself.

It was nearly four in the morning that I heard a ruckus in some other cell. "Don't beat me. Don't." Later I learned that it was a young transvestite. This person had been thrown into a cell with other prisoners, and had been beaten up by them. No one went to help him. It was the kind of indirect brutality that really galls me. Later, our church was able to help him in many ways: his court case, sexual orientation, job problems, but most important with friends.

I was offered breakfast, but I refused because I was fasting.

Finally my case was called. A public defender slapped me on the back and said, "Well, did you know that you made the *Los Angeles Times*? You're on the second page. The judge wants to get you out of here as fast as he can."

I could see Steve, mother, my secretary, and several others. The judge set trial for July 9th and ordered immediate release.

The Gay Liberation Front was having a dance to celebrate Christopher Street West, the first anniversary of the gay riot in New York. When news of the arrest reached the dance, it did almost start a riot. But Morris Kight called the crowd to order and assured it that I didn't want a march. The best thing would be a planned series of nonviolent demonstrations to support the fast.

We agreed that I would not be making any progress by simply going back to Hollywood Boulevard. I took up my post on the steps of the Federal Building in downtown Los Angeles. About two hundred of my supporters a day came down. On July 2nd I received a visit from City Councilman Robert Stevenson. He and Mrs. Stevenson came to express their friendship. Councilman Stevenson was to become a real ally of ours. He presented me a letter: ". . . You can better serve your cause by pressing for legal reform in Sacramento. . . ."

I thanked him. "I do feel there is something that city officers can do. City Councilmen could express their views on pending legislation that is now bottled up in Sacramento in a legislative committee."

I referred to a bill introduced by Assemblyman Willie Brown of San Francisco. This bill, defeated several times previously, would legalize sex acts in private between consenting adults.

At my prayer-vigil and fast, I passed out leaflets urging everyone to phone, telegraph, or write, or go and see their assembly persons and senator to get the so-called Brown Bill out of committee.

After ten days, my fast ended. Three city councilmen came and visited me. They wanted a list of grievances on police harassment, police brutality, unfair law enforcement, and discriminatory practices on the local level. They also promised to push for law reform through the legislature. They wanted to enter into a continuing and meaningful dialog with us that would achieve positive results.

It was a victory for the whole gay community. I felt that it was fulfilling God's mission.

CHAPTER VIII

GROWING PAINS

Our task has been to enlighten all, but especially to try to pry open the closed minds of those who would rather be blind to the human needs of the homosexual than to follow the real principles of Christ.

We will have to effect a basic change in laws governing sexual matters between consenting adults. I am opposed to sexual conduct when force is used on another person, or when it is destructive. I think the sexual activity that people indulge in should be mutually respectful and satisfying. That comes about through love and affection. That way people can learn to accept themselves, to accept others, and to make an accommodation with society.

Young people are the hope of the future in fighting all forms of bigotry, prejudice, and oppression. Many young people have been drawn to our church. They have their own club, their own choirs, and they are the true crusaders who take to the street demonstrations with me to fight our crusade.

My case came to trial on August 12, 1970. My attorney insisted that it was a civil liberties case. Judge James Harvey Brown insisted that it was not. Homosexuality was mentioned in the defense. Bella Stumbo and Morris Kight testified that I had no malicious intent in going to Hollywood Boulevard and Las Palmas to begin my prayer-vigil and fast.

I was convicted. My sentence was a suspended jail term of ninety days in the county jail, and a fine of fifty dollars, plus summary probation for one year. We decided immediately to appeal the case.

My supporters joined me in a program staged by Willie Smith at the Troupers Hall on North LaBrea. Over three hundred turned out to donate funds for the appeal.

Meanwhile, we were more deeply involved as a new denomination, a legal entity. We became the Universal Fellowship of Metropolitan Community Churches. San Diego was first to join the Fellowship. Los Angeles was second.

There were those who wanted us to take a very conservative posture in our approach to any social reforms. They felt that political action, demonstrations, fasts, and marches were premature. I didn't agree with them. I still don't.

But I respect their opinions. They made their voices heard in board of directors meetings and in the congregation. I had to clear the air after the fact because that had brought matters to a head in my own church.

As a result of our meeting, we decided to expand. We would open new missions. We would do anything we could legally do, provided it was nonviolent, to aid the plight of homosexuals everywhere.

We decided simply to reject the restricting and artificial moral codes that we felt were petrifying society. This was reflected in the blessing of homosexual unions. I feel that our ceremony blessing such a union is a demand for the re-evaluation of sexual ethics. We determined that it should simply be the loving relationship between any two people. Most churches wouldn't consider a gay marriage at all, primarily because it doesn't produce families.

As years have passed, many marriage laws have changed. Now Jews and Christians may legally intermarry in most cultures. Formerly, such a union was a capital crime. Races are often forbidden intermarriage. Only recently in the United States have the legal bans against interracial marriage been stricken.

We do screen couples who want a religious ceremony. I think we're much more thorough in our preceremonial counseling than many other churches. We insist that a couple has a close, ongoing relationship for at least six months. We advise them to go slow. Church membership is now required.

On January 28, 1971, I got some really good news. The appellate court had reversed the judgment against me in my misdemeanor conviction for maliciously obstructing the sidewalk. The case was remanded for a new trial.

The second trial took place on April 28, 1971. My defense centered on discriminatory enforcement. My sentence in the second trial was the same as the first trial. The case has again been appealed.

From the first few weeks I knew that Metropolitan Community Church would reach other communities, other states, and, sooner or later, other nations. People came to visit us from other California cities, and from Arizona, from Texas, from Illinois, from Hawaii, from Canada. They wanted to find out how to start MCC in their communities. We had a program set up to help others start a mission. We had a number of clergy who were like Reverend Richard Ploen and Papa John Hose. They came and stayed at the mother church in Los Angeles and acquainted themselves with our administrative procedures, with our social and political action programs.

Thus equipped, they went back to their communities, or to new ones, and started out. We now have nearly three thousand members scattered around the United States, and we have thousands more that we reach through our efforts.

We needed a permanent church home. Finally, in late 1970, we found one. The church was in a rundown neighborhood in downtown Los Angeles, and it was almost hopelessly a wreck. We envisioned fixing it over to meet our needs. We spent a fortune remodeling it.

One Sunday I preached and challenged the congregation to raise ten thousand dollars in one week's time. Sunday, October 19, 1969, filled me with a tingling excitement. Donations had trickled in all week. I preached about building a house of prayer as a fitting tribute to the Lord. I told them I had prayed and fasted during the week. I had brought a twenty gallon trash can to collect the money for our church home. We would all march by and give what we could, row by row.

Willie Smith stepped up and, in his own Aimee Semple McPherson style, took the microphone and led the congregation in verse after verse of "Give Me that Old Time Religion." Hands clapped. Feet stomped. The faithful marched. I'd never seen so many wet-eyed faces pass in front of me.

We took a long time for communion. The church treasurer and helpers counted the money. We waited. Someone handed me a slip of paper. "The count isn't complete. The change hasn't been counted, but we are a little over the ten thousand mark already."

Someone jumped up and yelled, "THANK YOU, JEEZUS!" The whole place seemed to explode. Applause shook the Encore. The organist started playing "Praise God from Whom All Blessings Flow." I knew we could not be stopped. That's how we got a really solid building fund started.

In less than a year there was a building available at bargain basement rates. We explored every resource. We were still short. Finally Papa John asked one of the deacons who luckily had wealthy parents if they might lend us the money. A long distance call was placed. Both people got on to assure us that the money was on the way. This was converted to a donation, and a strange coincidence took place. About that same amount was returned to that couple as a tax refund.

It was almost two years and one week since the church had its first service. Now we were closing escrow for a church home. We had volunteers as well as contractors come down to the church. It was a major job. It took us around three months to have the building ready for occupancy.

CHAPTER IX

HOME

In late February, 1971, over a thousand people all over the United States got an engraved invitation in their morning mail:

YOU ARE CORDIALLY INVITED TO ATTEND
THE DEDICATION
OF THE METROPOLITAN COMMUNITY CHURCH,
THE MOTHER CHURCH
AT 2201 SOUTH UNION AVENUE
LOS ANGELES, CALIFORNIA
ON SUNDAY, MARCH 7, 1971, at 11:00 a.m.
R.S.V.P. Rev. Troy D. Perry PASTOR AND FOUNDER

The day had finally arrived. As I reflect, I am again back in the church that Sunday morning.

I hear Willie Smith bidding everyone welcome to Metropolitan Community Church of Los Angeles. Today he is to sing a solo, "The Impossible Dream," from *Man of La Mancha*.

Willie dedicates the song to me, and I hear the applause, and am embarrassed. I feel one with these people, and with God. Willie is really in excellent voice today. As I feel moved by the lyrics and melody of this great song, I think how right it is for all of us. To pursue this quest for self, a quest for self-respect, a quest for spiritual fulfillment, we have had to move to a new land, a promised land in our own minds. We can never go back. We are all truly involved in a crusading mission in life, as rigorous in its way as the Mormon trek westward, as permanent and as indomitable.

The lyrics of "The Impossible Dream" are so right for us. We made it a possible dream for us. So many of us held on and fought this thing through. Part of our dream was this church, but it is only our base of operations, a place from which to work, a place from which to reach out.

The song ends. The processional starts. Steve bears the banner of our church. Our national and state flags are carried in. The choir enters. With an instrumental ensemble and organ and piano, they present the "Entrata Festivo." I have a sense of eternity, of oneness with the universe as I slowly march down the center aisle amid this throng.

We remain standing for one of our favorite hymns, "He Lives." It catches everyone. It's that kind of hymn. Christ does live within our hearts.

As I stride to the pulpit, I feel the congregation reaching out toward me. It is a spiritual handclasp. Warmth fills the room. "If you love the Lord this morning, would you say, Amen!"

I am replenished by the roar of "amens" resounding through me. I love these people so much.

"Let's give a great big round of applause to all the people who were down here working so hard."

The wave of applause is deafening. I have to sneak a look at those beautiful stained glass windows, and hope they'll stay in.

"We are honored to have delegations from our various congregations around the country that could make it to be here with us today: Costa Mesa, San Diego, Phoenix, Oakland, and San Francisco."

I read letters and telegrams including this one, "I regret prior commitments will prevent my joining you for the dedication. . . . Best wishes. . . . Ronald Reagan, Governor of the State of California."

"He can't come to visit us, but I'll be visiting him on June the twenty-fifth in Sacramento. On that date I will hold a peaceable demonstration marching from San Francisco to the capitol in Sacramento to protest against the anitquated sex laws.

"Now I want to introduce the woman who chaired the National Task Force on Homosexuality for the National Institute of Mental Health, Dr. Evelyn Hooker."

She receives a standing ovation. It just won't stop, and it is richly deserved. In acknowledging the love this congregation has for her, The Reverend John Hose steps up, "You know every segment of society has a folk hero, and this is ours." The statement prompts another wave of applause.

I begin my sermon. "David, I think, declared my sentiments completely when he said, 'I'd rather be a doorkeeper in the House of the Lord, than to be in the tent of the wicked.' As I look at the story of MCC, and I think of our history, I definitely see some comparison to David. . . . I look back to October 6, 1968. . . . They were a group of people who felt they were denied

the right to even worship God. . . . When we got through, it wasn't a matter of having twelve or twelve hundred; we knew the Spirit of the Lord had been in that service. . . . I want to tell you something. A building does not make a church. We've got a church building here, but if we get wrapped up in this building and unwrapped up in God, we'll fail. If we forget it was God who did it, we'll fail. . . . We're going to look to Jesus Christ and we shall march victorious with him, even after this Dedication Day. Amen."

CHAPTER X

OUTREACH

I have dared what no one else attempted, an outreach into the gay community, this world of the homosexual. We must open new horizons, new vistas, for everyone. We begin with the homosexuals' acceptance of themselves. From there we go to their relationships with others, with their community, and most important of all, to their relationship with God. Those are urgent goals of the homosexual world. Where we can, we reshape essential human dignity.

Our basic outreach is not only spiritual and religious, but also one of activist reform. We are a nonviolent but aggressive organization determined to change laws that have been used against us.

We have made the Christopher Street West Parade an annual event. In 1971 it was a great success. Tens of thousands turned out and lined the sidewalks. Others watched on local television.

We have a sex reform bill before the legislature, sponsored, again, by Willie Brown of San Francisco. Last year it did come to a vote, and went down to defeat, but by a narrow margin.

In June of 1971, I marched with a small group of friends from San Francisco to Sacramento to dramatize the need for passage of the sexual freedom bill. I fasted for much of that march. It was 110 miles. We had support vehicles and were escorted by sympathetic highway patrol officers. We made about twenty miles a day. I have never been so tired and so hungry. I had to abandon my fast on my doctor's orders. At the capitol, we were addressed by Assemblyman Willie Brown, who outlined plans for effective support of the bill.

Why the march? Our problem was that when we'd go to the legislature, they often said to go to the courts. The courts in turn sent us to the legislature. It was the big runaround. We have to break the vicious circle. Both of them must be made to see how silly these archaic sex laws are.

On January 23, 1971, we held a rally in DeLongpre Park in Hollywood. I spoke: "We're not going to be oppressed any more. . . . We're not afraid any more. . . . They might destroy this body of mine, but they can't destroy my spirit. . . . Remember this: you're gay and you're proud."

I welcomed the opportunity to testify before the Joint Legislative Committee for Revision of the Penal Code of the State of California. "A problem in American Society is a probelm of sexuality, not homosexuality. We become hysterical when we talk about sexuality, about sex education in our schools. . . . I am a member of a minority in this state. I am a homosexual. That makes me a criminal, as some people interpret the laws. . . . In a straight bar . . . a woman can say yes or no. . . . In a gay bar, I may say, 'Hi, good looking,' to a LAPD officer and become a victim of discriminatory enforcement of the law. . . . A member of my church had a friend who came here for a visit from San Francisco. He was arrested in a gay bar and charged with solicitation. This man became very depressed. He was a school teacher. In the State of California, an arrest automatically means a hearing and he would lose his credential to teach. Well, the next morning they picked his body out of one of the lakes in our area. He couldn't stand having to go back and face the school board. We contacted the school board to find out what kind of teacher this man was. He had an excellent rating with that board. They couldn't understand why he committed suicide. They don't know anything about his arrest. One of the remarks was, 'He was the best teacher in this school.' He was driven to the brink of despair because of this kind of active persecution.

"Isn't the persecution of homosexuals like the persecution of the Blacks in the south? By virtue of the color of your skin, you were a potential rapist, you were not to have certain jobs, not live in certain areas of town. You couldn't marry, or go to certain schools because of that. Isn't it in the same class with Adolf Eichmann, who had a real plan for taking care of the Jewish problem in Germany, just by exterminating them? . . ."

I call upon all churches to assume their responsibility to broaden horizons, challenge the status quo, and, when necessary, to alter social morality to enable God in Christ to work more effectively. I look forward to the day when we will have an arm of the church specifically to the heterosexual community. Ideally, it should start through other churches,

Dr. Evelyn Hooker told us at our general conference in September 1971 that she thought the work we did in counseling the troubled homosexuals was superior and was fulfilling a great need in our community.

I militantly seek other churches to stand with us. I have published this open letter: "I am not a creature from the outer darkness . . ."

"I am not a creature from the outer darkness, as you seem to believe. I am a homosexual, and like most of the members of your Churches, a man of flesh and blood. I am a member of the Church . . . and an integral part of its people!

"I have a few things to say. Because I am not a diplomat, I do not have to mince words, nor do I have to please you or even persuade you. I owe you very little. You did not create this body; you do not live in it; you do not have to defend it when individuals try to destroy it; and I will not let you tell me what I can do with it!

"Because of my sexual orientation, you try to condemn me. For two thousand years I have watched you try to destroy my brothers and sisters. Many homosexuals have had trials of 'cruel mocking and scourging, yes, moreover, of bonds and imprisonment. They were stoned, they were cast asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented; people of whom the world was not worthy.'

"You have watched as we were placed on the rack, thrown to the flames, banished from the midst of society, and you have never said a word! Your heart cried out when, after almost four hundred years, you saw the plight of the black people in this country. When the water hoses, cattle prongs and dogs were used on black men, women and children, a muffled scream escaped your throats. At once your blind eyes opened to some of the social injustices around you. You marched with Dr. Martin Luther King in Birmingham, Washington, D. C., Selma and then that day in Memphis.

That terrible day in Memphis, your eyes became a fountain of tears. The mighty had fallen, and you wept!

"Sometimes you still weep, for the American Indians, for the Mexican Americans, and for the lonely child-soldiers . . . on both sides, that are dying in a dirty little war in Viet Nam.

"But what of the homosexuals? Did you weep when one was beaten to death by the police in Los Angeles? When another was shot in the back and killed in a park in Berkeley? And another imprisoned for life in Florida? Does it upset you that there are riots in New York . . . and that homosexuals demonstrating for their rights in California are arrested for demanding their civil rights? If it does, you have not shown it. Jesus said, 'I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.'

"Oh! Church, if only you would keep the teachings that were delivered to you . . . 'Love the Lord thy God with all your heart, mind, strength, and your neighbor as yourself.' . . . But you haven't. You have rejected the homosexual . . . and now . . . for the most part he has rejected you!

"I am thankful that I still have a God. You cannot take Him away from me! He is the Author and Finisher of my Faith. His name is spelled LOVE! L O V E!!!!

"Church . . . if you will not let me worship Him in your Temples, I will worship Him in the Cathedral of my heart, and build for Him a Temple where others can worship with me.

"Church . . . it is you that left me, not I who left you. You would try to make me believe that He does not care for me, but I know; 'though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me!'

"Oh! Bride of Christ! I pray that you will wake up and call ALL of your CHILDREN back to your bosom and soul. Back home to family and friends and loved ones. Church, only you can make that possible!"

That letter has gone out over my signature to a lot of people. Why? Because organized religion is the source of the most vicious oppression of the homosexuals throughout history. It will change and ease the attitudes in whole communities when churches can honestly change their stands pertaining to homosexual behavior. If every church in America changed its policy regarding gay people tomorrow, half our battle would be won. At this point in history, the gay minority is the only minority left that you can honestly still get away with hating in public. The established churches could help.

The only reason we have these "gay churches" is the same reason that we have black churches. It's discrimination, pure and simple. As gay people we are not permitted to enter the ministry of almost any religious denomination. In some instances, we can attend regular church services as long as we hide our sexual orientation.

In America, the federal government wants to know what the citizens do in their bedroom, if I am going to have a security clearance, or if I am going into the armed services. If I seek a license to teach school or become a hairdresser, then the state government wants to know about my sex life. City governments insist on knowing about the sex life of individuals who are going to dig ditches, collect garbage, or do anything else on the city payroll.

The Universal Fellowship of Metropolitan Community Churches was founded so gay people would have a place to worship God in dignity, and not as lepers or outcasts, but as God's creation, God's children. Some day we may be part of the whole community, if as gay people, that is what we really want.

THE LORD IS MY SHEPHERD

AND HE KNOWS I'M GAY

Epilogue

by

The Reverend Troy D. Perry

What of tomorrow? What does the future hold for me? What does it hold for my mission in this life? Who but God can foresee the future? No one. How much of the future is foreseeable by man? Five minutes? Five months? Five years? No, none of it. Yet, I am not dismayed. I am always the complete optimist. It is my optimism that has carried me, to this point. Optimism is a gift from God; it comes through faith in Him. That is how I came through the deserts of despair and loneliness. That optimism is the means whereby I was able to find myself. It gave me the strength and the fortitude to triumph over hatred, fear, ignorance, bigotry, stupidity, and oppression. God's gift of optimism brought me to the oasis of my own acceptance of myself, to the oasis of faith, to a constantly replenishing spiritual renewal, to an absolute trust in God and in His infinite mercies.

I see obtainable goals ahead for all of us. The effects of what I started with Metropolitan Community Church are observable throughout the land. That spirit of emerging comradeship is reflected and echoed as other denominations begin to examine their own doctrine, and realize that they must make an accommodation with the gay members of their congregations. Such a move is still an all too feeble step.

I see us becoming a potent political force. In America we are changing political attitudes. Candidates for public office now actively seek our help and our endorsement. Members of my congregation join with other gay groups and become actively involved in political campaigns working on issues and giving time and effort to help elect candidates whose attitudes about us are changing. We have begun voter registration drives in the gay community. We lobby in local units of government, in state legislatures, and in Washington. We picket. We march. We demonstrate. Yes, now we are beginning to feel our own political muscle, and to show it where it counts. At long last, even gay people are running as known gays for public office.

But ahead of us lies a long, difficult battle. We must fight on the executive level, from the president on down, to change orders discriminating so disastrously against the gay men and women in the armed forces and in all areas of federal employment. We have to do the same thing on state and county levels, and in the cities. We have to battle for our rights in courts to change laws, and to revise the administration of justice so that we, too, can share in equal justice before the law as *is supposed* to be guaranteed to us by the Constitution of the United States of America!

All of this requires a long, well planned system of battle fronts. We must be prepared to go again and again through the deserts of hatred and prejudice. It will take us through the valley of the shadows where we will again be put to the test of the fire of hatred, vengeance, ignorance, and threats of violence. I shall still read in the press, see on television, and hear on my radio that gay people are being hassled,

rousted, beaten, unjustly jailed, unjustly tried, unjustly convicted, unjustly thrown into prison. I shall go on learning that many gay people are losing their jobs, their whole sources of income, their entire means of making a career and a living, only because they dare to risk the discovery of being gay. I will continue to be horrified by the stories of women that I counsel who have their children snatched from their breasts and are declared unfit mothers because they dare to say that *they are gay and they are proud!* I will be revolted to learn that another gay person has been uselessly, senselessly, brutally, and cold bloodedly killed just for being gay. I shall be sickened to learn that extortion still victimizes gay people. I shall walk through the fires with those who fight being gay because they don't understand and don't know what it is, with those who cannot accept it in themselves, and with those who are driven to brutal reactions when they see it in others. I will pray for them. I shall pray with all of them, and I will ask God's help that we may all join in the fraternity of the human race and learn to live in peaceable acceptance of each other, and to accommodate our differences.

Then we shall have the freedom and the power to attain the mountain peaks where the air is pure and clear and winds of liberation are blowing towards the gay community—to every gay person. Then, shall we too shout from the mountain top—just as other oppressed people have done down through the ages, as they have struggled—that we are somebody and have a rightful place in the community of love with all liberated people!

This is my dream. I shall come to the City of God, to His Kingdom, knowing I shall be totally accepted as myself, sharing my "being somebody" with all gay people everywhere. I dream of that time when all people who are gay, all who are hiding it, will step forth *freely* into the light of truth, total acceptance and understanding. I fervently dream and pray for that time when there is an end to hiding, an end to fear, an end to being victimized. I dream that we can all come out of hiding, that we can all stand tall and walk with our heads held high, because we are gay and we are proud. We will throw our arms around each other's shoulders without any shame. We will laugh together, weep together, share together, and march together. There will be an end to fear! We *will* stand together! We will unite! We will all know that we are God's own creatures, that He loves us, that He created us, that He blesses us, that He's proud of us, that He cares for us! We will walk with Him! All of this, I know, will happen! Because we are not afraid any more!

